

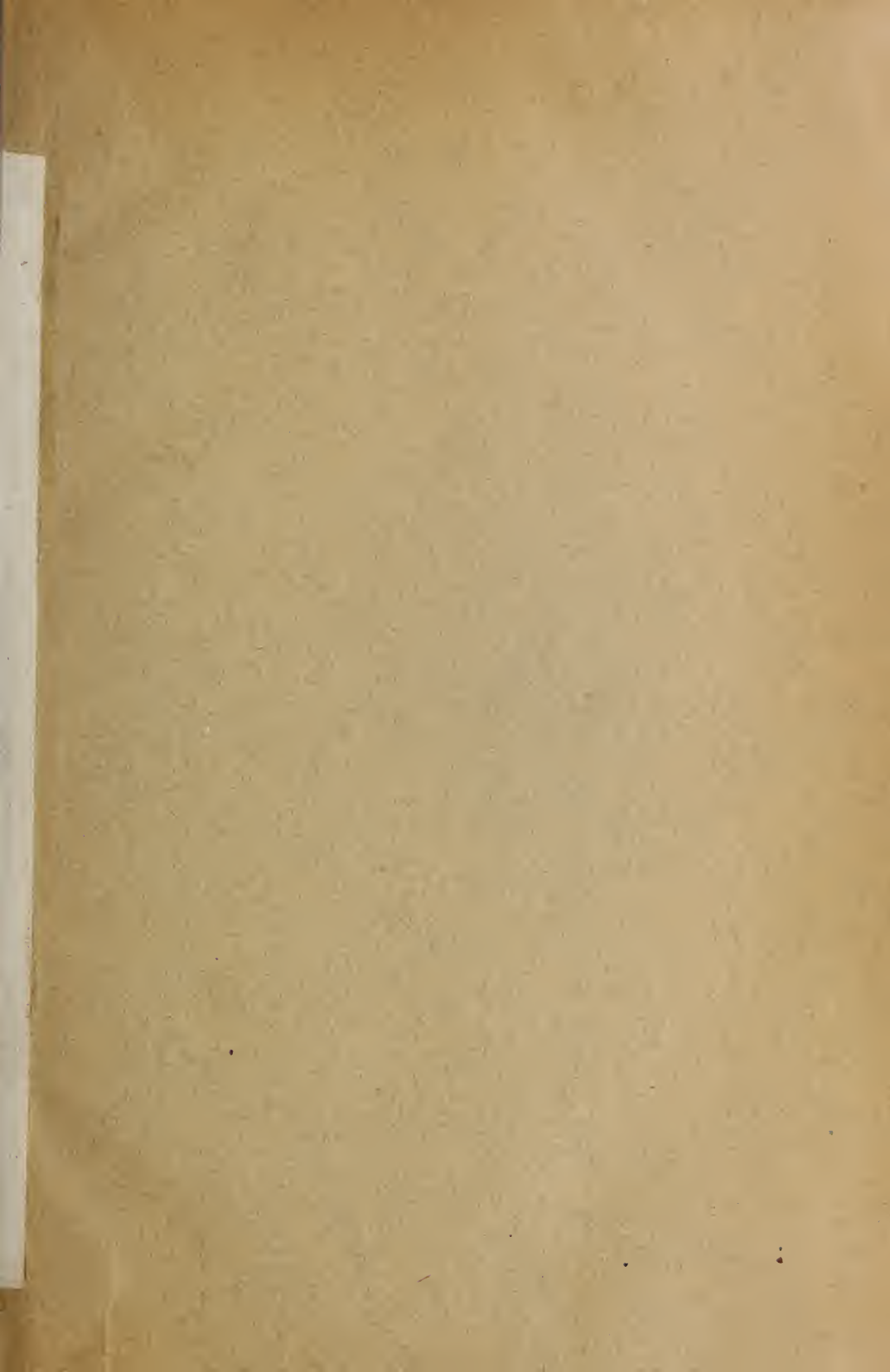




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THE MISSIONARY REVIEW OF THE WORLD.

VOL. XV. No. 12.—*Old Series*.——DECEMBER.——VOL. V. No. 12.—*New Series*.

THE TRUE "FORWARD MOVEMENT;" OR, A HIGHER STANDARD OF CONSECRATION.

BY THE EDITOR-IN-CHIEF.

The most prominent watchword which has thus far been suggested for the new century of missions which is just opening, is the phrase, "Forward Movement." This motto is taken up with no little enthusiasm by the various missionary boards and societies, and has awakened a hearty response, especially in the great public gatherings incident to this centenary year. The forward movement contemplated has reference especially to the following particulars: First, a decided advance in gifts to missions and a permanent increase of donations and subscriptions to the treasury; secondly, a decided increase in the force of laborers at work in the field; and, thirdly, the furnishing of larger and ampler facilities for the prosecution of the educational, medical and other work so inseparably connected with missions.

We have thought a true forward movement will include much more than this. First of all the occupation of hitherto unoccupied fields in the regions beyond—nothing is more imperative than that there should be no part of the world-field absolutely lying in neglect; and, secondly, a true forward movement will include the rapid and world-wide proclamation of the tidings of redemption, evangelization in distinction from conversion, and the various machinery of an organized Church of Christ. The first need of the race is to hear the Gospel message, and when this has once reached every creature, then the way is open for a more thorough work of conversion, organization and education. And, thirdly, a true forward movement will include systematic and united prayer on the part of the constituency at home for definite results on the individual fields of missions.

But the object of this article is to call attention to what may be referred to as a much deeper need than even those of which we have spoken. It requires but a superficial knowledge of medical science to know that there are three great sources of disease: First, disorders of the nervous system; second, a defective chemistry—for instance, in the blood; and, third, a defective vitality of tissue. We are not to judge disease simply by ex-

ternal symptoms, but we are to trace it to constitutional defects and difficulties ; and it is so in the Church of Jesus Christ. All efforts to perfect external organization and superficial methods will prove not only ineffective, but even disastrous, unless the spiritual vitality is quickened. There must no longer be disorders at the very nerve centres of Christian life ; there must no longer be a defective chemistry in the very constitution, or a defective vitality in spiritual tissue. No problem is of more consequence than this : How shall a higher standard of piety, of prayer, and of power be secured in the Church of the living God ?

This is the true forward movement which secures advance in every direction. How can the Church unitedly move all along the different lines of missions ?—that is the supreme question of this centenary year. It will never be adequately answered by great popular meetings full of the *éclat* and enthusiasm of an excited throng that responds with hurrahs of loud applause to the voice of popular eloquence. Popular meetings have their purpose, and they serve that purpose, especially in the dissemination of information and the arousing of interest in the great subject, but oftentimes in their permanent results they are delusive and illusive. There are thousands who on these occasions give vent to their aroused emotions in cheers and encomiums, who go away to forget their obligations to a dying world, and smother the claims of the cause upon their active sympathy and effort until another annual meeting comes round.

What, then, are the supreme needs of the Church of Christ in this critical hour of the age ? First of all we need the spirit of obedience to our Lord's great command. We call ourselves disciples, but a disciple is a follower. He is a disciple who calls Jesus Saviour and Lord, who looks to Him not only for salvation, but for sovereignty, who accepts Him not only as his redeemer from sin, but as his leader in his whole life course. We call ourselves soldiers, but nothing is more characteristic of a soldier than immediate and implicit obedience to the marching orders of his general-in-chief.

“ ‘Forward !’ the captain's cry ;
Theirs not to make reply,
Theirs but to do and die.”

If in song we thus celebrate the heroism of those who, in obedience to an order which was really a blunder, rode into the “ valley of death,” can we do less than emulate such obedience when the orders of the Captain of our salvation come to us and nobody has “ blundered ” ? Francis Bacon says that it is not worth while to argue with any man if you cannot agree with him on first principles, and we assume that those whom these words address are confessed disciples and soldiers of Jesus Christ, and that they therefore accept His last command and commission, “ Go ye into all the world and preach the Gospel to every creature,” as settling forever beyond question the duty and obligation of the Church of Christ. If there be any among our readers who dispute or doubt as to this obligation, these words are not

meant for such. We can expect from them no active co-operation in the work of foreign missions, for they themselves are practically heathen, and present in themselves a field for foreign missionary labor, for they need to have the Gospel of faith and obedience preached first of all to them.

But assuming as beyond dispute that this is the bounden duty of the Church, to bear the Word of Life to every nation and every creature, even within the bounds of the present generation, we again affirm that the supreme need of the Church is immediate and implicit obedience to the Lord's command. If Abu Taher with five hundred rebel Carmathians could repulse the thirty thousand soldiers of the caliph because every one of his five hundred would instantly sacrifice life at the command of their imam, what could our Lord Jesus Christ do with a few thousand men and women whose will was so absolutely merged in His that they had no purpose but to complete His purpose? With five thousand such men and women the flag of the Cross could be borne to the summit of our Satanic strongholds. The fact is that the Church, as a whole, has never yet undertaken to obey her Lord's commands. Two thirds of the human race are yet without the knowledge of God. There are vast districts on the surface of the earth, thousands of miles in extent, where no missionary has ever yet borne the good tidings; millions of souls congregated in thickly settled districts have yet to look upon the face of the first missionary of the cross. The destitution and desolation are appalling, but not more appalling than the practical indifference of forty millions of Protestant church-members who calmly look on such a scene of spiritual want and woe and still immerse themselves in selfish indulgences. We must by repetition inculcate and impress upon all disciples of Christ that this individual obligation to obedience cannot be relegated to any board or society or organization, that it still fastens itself upon every individual believer with a tenacious hold that cannot be relaxed; it demands that every man and woman who believes shall look the question in the face as a personal question, shall look upon every human being as one who is his brother and of whom he is the keeper. If one can go, he ought to go; if one cannot go, he ought to send, and the self-sacrifice in sending should be not one whit less than the self-surrender in going. If we cannot throw off this responsibility upon any band of men, so that we shall be delivered from the obligation of going, neither can the payment of some small pittance of money relieve us from both the obligation to go¹ and the obligation to send. The time is coming, we cannot but believe, when men will dispose of whole estates, as Robert Haldane did of Airthrey, that they may give the entire proceeds to the erection of new mission stations and the sending forth of new missionary laborers; when men shall dare great things for God, as they do even now for the perishable things of this world, when families will be trained as much to consider that foreign missions represent a service due from every believer, as they are now trained in the most consecrated homes to look upon faith as an essential condition of salvation.² That word "obedience" should be

sounded round the whole horizon of our Church life with the loud voice of a thunder peal. The faith which begets obedience is the true faith, and the obedience begotten of faith is the sign and seal of the genuineness of the faith. If acceptance of Christ is the essential of justification, obedience is the essential of that higher salvation which is the complete consummation of the work begun in justification.

Secondly, we need the spirit of enterprise. No word is more indefinable, and yet no word is more generally understood. "Enterprise" implies a daring, dashing spirit; it ventures something, it ventures everything, for the accomplishment of results. We must dare something for our Master and His call. When Thomas McDonough was appointed to the command of the navy on Lake Champlain there was not, as he quaintly said, "a tub afloat," but he started up and exclaimed, "I will make my own navy!" and with one hundred men he went to the woods, cut the timbers, and in forty days launched the first boat. It was no wonder that such a squadron, under such a commander, could not well be defeated!

"The men of this world are wiser in their generation than the children of light." It is so, but it ought not to be so. The men of the world dare everything for the sake of appetite, avarice, ambition, self-emolument and glory, fame, honor, reputation, a place on the historic scroll, or for the advancement of science and art, of commerce and of civilization. Why should men pierce malarious forests and dangerous jungles and confront all perils to life and limb for ivory tusks and ostrich plumes and diamonds and gold while we who belong to Christ hesitate when souls are the treasures to be discovered and borne in triumph to the feet of our Master? If to-day some new discovery or invention could be announced to the race, which enfolds within it the promise of a higher material prosperity or social advancement in temporal and material interests, with what incredible swiftness would its agents belt the globe with their systematic efforts to acquaint men everywhere with the new facilities for progress! Steam, tram-cars, electric lights, and palatial hotels may be found to-day on the islands of the South Sea, which half a century ago were given over to the control of savages. From present appearances the Congo Free State will be crossed by a network of railways and telegraphs before the Gospel herald has borne the good news to its forty millions of people. We find no fault with the enterprise of men in behalf of what is called "social advancement," but we earnestly contend that this spirit should be emulated and imitated by the children of light.

In 1 Cor. 15 : 34 Paul says, "For some have not the knowledge of God : I speak this to your shame." The passage is emphatic—for some have yet ignorance (*agnōsia*) of God; to your shame I say it; (*entropēn*), means a turning back upon one's self, a kind of self-defeat, chagrin; and we may boldly ask, is it not a shame to disciples that in the year 1892 some of the human race are yet agnostics as to God, and that not so much from wilful scepticism as from the darkness of supersti-

tious ignorance? Is there assignable or reasonable excuse for our allowing such unwilling ignorance longer to exist? For a generation Japan, China, India, Burmah have been opened to Christian missions, and for fifteen years Africa has invited the heralds of the Cross. Modern progress is the giant with seven-league boots. It almost seems as though there were an unconscious prophecy hidden in that myth of yore. An ordinary stride may measure twenty-one inches, but human invention makes and marks at one stride seven leagues, or twenty-one miles—that is to say, we can move three thousand times as fast in these days as men could in the remote days of antiquity. Ahasuerus sent out his entire proclamations throughout the entire empire from the Bosphorus to the Indus inside of seven months, and he did this three times in succession, because he considered the matter urgent; but we, with all the aids that more than two thousand years have brought us since Ahasuerus, have never yet overtaken more than one third of the habitable earth with our proclamation of Gospel tidings. There is guilt on our garments, and there ought to be the blush of shame on our faces and in our hearts, for such neglect of man is both dishonor and disobedience toward God.

Thirdly, we need the spirit of heroism in the prosecution of missions. What is heroism but the child of a holy enthusiasm, and the parent of holy self-sacrifice! Froude tells us that the Knight Templars enlisted three hundred of the very flower of human society in the vain attempt to rescue the sepulchre of Christ from profanation, and these three hundred never came back from Palestine, but left their bones in its sacred soil; yet nobody raised remonstrance against such waste of life, though life were wasted on vanity. We must stop counting lives and counting converts, putting sovereigns over against souls, and estimating the benefits of missions on a financial basis. When Abraham Lincoln was consoled with on an apparent defeat in his struggles in behalf of the emancipation of American slaves, the noble reply prompted by his loyalty to truth and to political duty was, "Defeat! If it were not one, but a hundred defeats, I should still pursue the same unchanging course." And it was that same heroic man who, when some timid visitor expressed his hope that in the War of the Rebellion the Lord might prove to be on the side of the North, replied, "About that I am not at all concerned, but only that we should be on the Lord's side." What is life good for, and by what standards is it to be estimated? Who has the noblest soul but he who is wedded to the noblest, greatest, and most unselfish purpose, and who to work out that purpose would, like Jerome of Prague, offer up his soul in flame; like Luther, face devils, though they were as plentiful as tiles on the houses; or, like Ignatius, welcome the lion's teeth by which as grain of God he was crushed and ground to make bread for God's people.

Such heroism transforms duty into delight, and a bed of living coals into a bed of roses. "The Cross of Christ," says Samuel Rutherford, "is the sweetest burden that ever I bore. It is such a burden as wings

are to a bird, or sails to a ship, to carry me forward to my desired haven." Lieutenant Willoughby, in the great Mutiny of the Punjab, blew up a magazine and himself with it to keep it from falling into the hands of the rebels. No one can contemplate such an act without admiring such heroism. Why should we not seek more of such a spirit in the work and service of our Master, who counted not His own life dear to Himself, but died as a young man at thirty-three years of age, after three and a half years of public life, that He might set us an example, and that He might show us that that life is long which answers life's great end !

The difficulty that besets us in the work of foreign missions will never be either reached or properly recognized until we have learned the necessity of the reformation and transformation of our whole inner spiritual life. There are four forms of intoxication which have always characterized the human race—the intoxication of the nervous centres, the sensual impulse, the imaginative faculty, and the acquisitive impulse, and to these four forms of intoxication, which are nourished and cherished in the corresponding forms of human idolatry, all the remissness and even rebellion of men may be traced ultimately. Take, for instance, the acquisitive impulse : is there anything which has, even on the average Christian disciple, a more terrible hold than the greed of gain ? There are some men that, by their devotion to money, seem to become metallic men, changed into a coin, and they drop into their coffin with a chink. They make us think of that late so-called triumph of science, by which Frenchmen have actually plated a dead child, producing a faithful statue, truer to life than any sculptor could have hoped to have achieved. The metallic shell can withstand a shock, the skin being prepared by a bath of nitrate of silver, and the silver reduced upon it by the vapor of phosphorus and then electro-plated by copper, aluminium, or gold ; but Satan has been doing the same work for ages. Unrecognized, he has plated with gold the dead form of a nominal piety, and given us statuesque disciples that have the form without the power of godliness.

I recently saw in the home of the late Mr. Spurgeon, at "Westwood," a curious specimen of the *Sphoreia Robertsii* from New Zealand. It is a caterpillar transformed into wood-fibre. A spore or seed is swallowed or becomes lodged in the folds of the neck of the caterpillar ; when it burrows in the ground that seed or spore begins to grow, absorbs the entire substance of the insect, and actually fills out the caterpillar's skin with solid woody fibre, while the plant grows from the folds in the neck. How many nominal disciples there are that in the sphere of spiritual natural history present very much such specimens ! The acquisitive impulse has absorbed them, taken up their tissues so that there is nothing left but the skin of a Christian profession covering the woody fibre of this abnormal growth. I knew one man who, in the year 1868, expended for a corner lot, on which to build a house, more money than was spent that year by the entire denomination to which he belonged, in the work of foreign missions ; and

I knew another who in the same year expended more money for a private dwelling than the American Board and the Presbyterian Board and the Methodist Board unitedly spent for the evangelization of the world. It is not for us to say what expenditures are justifiable, for men and women must decide this question with God ; but it is perfectly obvious that no self-denial has yet been exercised on the part of the Church of Jesus Christ that is either adequate to the standard of the New Testament or the emergency of a perishing race ; and we sometimes fear that the leaven of scepticism with regard to the reality of the lost condition of the heathen and the imminency of their peril has permeated the whole lump, and that this leaven accounts for the apathy and the lethargy exhibited in these days.

How shall a higher consecration to the cause of Christ be secured ? As we intimated at the opening of this article, it can never be secured in great, gigantic, enthusiastic public meetings. They answer their purpose, but this is not their ultimate end. Consecration is an individual work and result. It is peculiar to the secret place where the soul meets God in silence, solitude, and secrecy. It belongs to the Holy of Holies. If the impulse is received in larger gatherings, it becomes rooted and strengthened and matured in privacy with God. When in the Divine presence the sense of eternal things grows upon the soul, the reality of the last condition of men, the sufficiency of the Divine remedy for all human ills, and the sense of personal obligation to bear the Gospel to the dying ; when these things become divinely impressed on the consciousness and on the conscience, when mind and heart are quickened under the light of the Shekinah, when the voice of God is heard, the still, small voice, not *vox populi*, but *vox Dei*, and the whole being is subdued, so that, like Elijah coming out and standing at the entering in of the cave and wrapping his face in his mantle, one stands in the presence of God, then such consecration to duty and to God becomes possible, and we must look to a new baptism of prayer for a new triumph of missions.

THE PLACE OF SCHOOLS IN MISSION WORK.

BY F. D. PHINNEY, RANGOON, BURMA.

“ Much to Mrs. ——’s present regret, though I have not the slightest doubt that she will be glad for it hereafter, I have forbidden the reopening of her school for heathen children alone.”

A young missionary who, in single blessedness had spent, say, five years in Lower Burma, in study of the language and in mission work, marries a missionary lady then somewhat lately out from home, and in a few months goes to open a mission station in a stronghold of Buddhism in Upper Burma as soon as its occupation by the English soldiery had made it safe to take his wife thither. With all the usual interruptions incident to such proceedings in a city where law and order are just taking the place of

what was but little better than anarchy and confusion, land is acquired and a house is built having accommodations for school and chapel and residence. Then the husband with his native helpers goes off on preaching tours, while the wife with her native helper opens a school. Meanwhile, a few earnest English soldiers come and ask the aid and counsel of the missionary and his wife, and as the husband is absent so much, this part of the work falls to the wife, who becomes, in fact, a pastor to the soldiers, working and praying with them month after month until the two or three earnest Christians have become a large company. We take it for granted that the same Christian earnestness was manifested in the school for native children; and yet, because there were no children of Christian parents in the school when the term closed in the spring of 1892, it must not be reopened, according to the statement quoted above.

We think we do no injustice to the missionary if, from his own statement, we draw these two principles:

(a) The duty of the missionary is to preach the Gospel to the heathen, and not to educate heathen children.

(b) Money given for mission purposes is to be used for preaching the Gospel, and not for the education of heathen children.

From the wording of the statement quoted we infer, in addition, that if the school had been attended (wholly or partly) by Christian pupils, or by the children of Christians, it would have been allowed to reopen; the principles underlying which action must be:

(c) It is a duty of missionaries to educate Christian children or the children of converts.

(d) Money given for missions may be used for the education of Christian children or the children of converts.

This instance has been taken simply to show the ideas held by some regarding the question of educational work in missions. The statement of principles is not satisfactory. It does not go to the bottom of the matter; and it is our endeavor in this article to get down to something which shall be a foundation principle, and thus to determine the place of schools in mission work.

The foundation principle of all mission work is found in the two great commandments as given by Jesus Christ: first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" second, "Thou shalt love thy neighbor as thyself." In accordance with this second commandment it is the duty of the Christianized, civilized, educated nations of the West to help the heathenized, rudely civilized, and illy-educated peoples of the East to attain to an equally enlightened Christian civilization with their own. Thus it is a duty to establish Christian schools for heathen children; but it does not fix it as the especial duty of a Christian missionary to maintain such schools, devoting to them his own time and the money given to the society under which he works. But there is a specific command defining a special duty within the broad command to

love our neighbors as ourselves. This we call the Great Commission, and, as given in Matt. 28 : 19, 20, is : "Go ye, therefore, and teach [margin, make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you." Let us note at once that this Great Commission is *one* command, not *three* ; the "baptizing" and the "teaching" are but two steps in the work of "making disciples." And that little word "all" indicates completeness in the work of making disciples—the would-be disciples are not to be left to themselves until they shall have been taught all that is necessary to enable them to obey all the commands of Christ, even this last one, to become themselves preachers and teachers to all the world still in need of the Saviour. In other words, the missionary has not done his full duty until he has done everything to secure converts, and then so to train them that they shall be able to apprehend a knowledge of the truth, and not to be "carried about with every wind of doctrine," and to organize them into churches which shall become centres of Christian influence. And so we claim, as the principle which shall guide our mission policy, that every work which tends to the destruction of heathenism and to the securing of converts to Christianity, and the building up of a sturdy, intelligent, active church-membership, is in perfect harmony with the Great Commission, and therefore a legitimate work for the Christian missionary and a legitimate charge upon mission funds.

If we are satisfied with this statement of the fundamental principles and objects of mission work, it will be comparatively easy to decide to what extent educational work properly belongs to mission work. The harvest must determine the value of the seed-sowing and the tilling ; and yet we must not disparage either by looking for fruit before its due season. For two generations at least the Government of India has maintained schools of all grades, in which there has been no religious teaching, Christian or non-Christian, and it must be admitted with great regret that this kind of educational work is of but the slightest aid to the missionary in his first desire—that of securing converts. A reason for such meagre results may possibly be found in the fact that so many of the instructors in these schools are outspoken infidels, and so few are outspoken Christians. And yet the results of schools established and maintained by Christian men, but in which the Bible is not taught lest it drive away some pupils, in the hope that education will banish the absurdities of heathenism and lead the pupils to accept Christianity, do not appear such as to warrant the existence of such schools as a part of mission work and their support from mission funds, although they are efficient helpers in that grand work, second only to mission work, the work of civilizing the uncivilized. We therefore feel compelled to decide that schools in which the Bible is not taught by a Christian teacher form neither a legitimate part of mission work nor a legitimate charge upon mission funds. We

leave them to those whose philanthropy does not look beyond the present life.

We turn now to another kind of school, of which there are many scores to be found in heathen lands, schools which are taught either by missionaries or by Christian native teachers, supported partly or wholly from mission funds, and in which the Bible is the subject of daily study. We shall find three classes of pupils in such schools : unconverted children of heathen parents ; unconverted children of Christian parents ; and converted pupils, children of either heathen or Christian parentage. Let us first eliminate this question of parentage, for there is nothing whatever in the Great Commission that bids us educate the child because the parent has become a believer any more than it bids us educate the parent when the child becomes a believer. There is no reason why we should place a premium on Christianity by offering a liberal education, or anything less, to the children of any who will embrace Christianity. If there is anything in our principle which bids us educate the children, it must be because of the children themselves, not for the sake of the parents, be they what they may. We have, therefore, but two classes of pupils to consider, the converted and the unconverted ; and we wish to know whether we are justified or not in devoting mission time and mission money to giving a mixed secular and Christian education to such children in heathen lands. The result must determine. Do such schools, or do they not, tend both to destroy heathenism and to build up Christianity ? If they do, they are justified ; if they do not, they are not justified. If they do, then their measure of success will determine the proportion of missionary effort which may be devoted to such work.

Ten years of missionary life leads me to share with many others in the belief that in a heathen land the gathering of children into schools where the Bible is daily taught with the other studies is a most efficient way of securing converts from heathenism, and of training up a truer, stronger body of Christian workers than these converts could possibly be if left to grow old in heathenism before leaving it for Christianity.

To the great majority of missionaries, who observe carefully the results of work for a series of years upon the young and the old in heathen lands, the question needs no further argument. There are individual exceptions, of course ; but, as a rule, those who received their education in Christian schools and were converted to Christianity in their youth, form a body of Christians truer, stronger, better working, less superstitious, and less likely to be drawn aside from their faith, than an equal number who were educated in schools where they learned a mass of heathen superstition with the rudiments of a secular education. This is to be expected from results noticed elsewhere. Every reason why the Catholics are so eager in getting Protestant children to attend their parochial schools and convents points in the same direction. Every reason why the various denominations of Christians in America maintain denominational schools and colleges,

although few of them teach denominational tenets, may be taken as a reason with tenfold force why Christian schools should be maintained in heathen lands for the education of those who are accounted Christians and for the possible conversion of those who are not.

Take that old familiar story of the father whose son had acquired the habit of reading only trashy novels. The father sent the son to fill up a new, clean basket with dirty refuse, and then told him to put in a lot of nice clean apples. "But the basket is full," said the son; "and even if it were emptied, it is so dirty that it will spoil the apples." Nothing but the grace and power of God can ever empty and cleanse at all a heathen "basket;" but how much better if it had never been permitted to become so foul! A skilful gardener can do much to improve the appearance and the fruit-bearing qualities of an old tree; but when he wishes to secure a perfect tree he begins with a young one. A general must fight with his enemy, no matter how well intrenched he may be when he finds him; but that general would be called a fool who, having a fair chance to attack his enemy in the open, should deliberately wait for him to become intrenched and to get his big guns in position before commencing his attack. We must preach to those of full age when we can and where we can; but it is difficult almost to impossibility to get any number of adults together where such an influence can be exerted over them as is possible to the Christian school-teacher, who, while teaching the A, B, C's, and 1, 2, 3's, can at the same time, better than at any other time, impart a knowledge of the true God, of His Word, and of His Son, to minds not already hardened in sin and full of Satan's deceits.

But some may ask whether we cannot accomplish the same end without the expense and work of maintaining schools. No, we cannot. The children cannot be got together every day for Bible study alone, and if not got into week-day schools, the children of heathen parents cannot be got, to any great extent, to attend Sunday-schools; and even if they could be got to attend the latter, it is still impossible to do in one day all that might be done in seven. The measure of success in this work will depend upon the consecration of the missionary and the native helpers, and the ability of each to combine religious truth with secular knowledge. Then, too, to some the results are immediately apparent in the conversion of pupils, while to others the results are not seen until years later, when some other missionary or native preacher may reap a harvest from the soil prepared by an equally faithful Christian whose gift of service lay only in school teaching.

More than ten thousand portions of the Scriptures were sold during the past year in Siam. Type in the Laos characters was cast in 1890, and will soon be in use. The Siamo-Laos edition of Matthew is in use in the interim.

THE AMERICAN MISSION IN EGYPT.

BY REV. D. L. LEONARD, OBERLIN, O.

Many circumstances combine to make the Egyptian Mission of the American United Presbyterians one of the most interesting and significant to be found in the entire range of effort for the world's evangelization. For example, its location is in one of the most ancient and famous of lands, in a country for twenty-five centuries so closely connected with Bible history, the rise and spread of the kingdom of heaven upon earth; of whose remarkable civilization such stupendous monuments still survive, and which, after being long Christian, for twelve hundred years has groaned beneath the tyranny of the Moslem. Further, in the modern effort to restore it to the rule of the cross we have one of the finest examples of Christian comity, since by common consent practically the entire work is left to be performed by a single denomination. Finally, so well is the undertaking supplied with instrumentalities various and vigorously wielded, that in almost every particular the gains have been steady and encouragingly large.

The land of the Nile is altogether unique among terrestrial regions, is easily one of the very strangest under the sun. Its river for the last 1300 miles of its course receives not a tributary stream, and but for the annual inundations, so mysterious to the ancients, though their cause is to us well understood, Egypt, the paragon of fertility and fruitfulness, would be as empty and desolate as Sahara itself. No other country is at once so long and so narrow, since it extends from the Mediterranean southward some 700 miles to the First Cataract, but for the bulk of the distance never reaches a width of more than twelve miles, while the average is not more than six or eight. The Delta is a triangular space with base upon the sea and apex at Cairo, about 100 miles from Alexandria. Beyond that point the river valley is everywhere shut in by a double line of precipitous cliffs varying in height from 200 to 1200 feet, and back of them lies the dismal expanse of the Libyan and Arabian deserts. The only break in the sides of this trough-like chasm, which was worn down by the river in days primeval, is found on the western side, and not far to the south of Cairo, in a depression known as the Fayoum, separated from the valley by a ridge of limestone, but also joined to it by a canal long ago cut to carry in the life-giving water. This limited tract constitutes the Egypt of history as well as the real Egypt of to-day, and therefore the name stands not for any 400,000 square miles (that "fiction of the geographers") lying between the Red Sea and some imaginary line somewhere out on the waste of the Sahara, but for not more than 12,000 square miles of arable soil—a tract about the size of Sicily, or Belgium, or New Hampshire, or of Massachusetts with Rhode Island added.

In order to recall the connection of Egypt with Old Testament history, it is enough to suggest that it was the place of refuge from famine for

Abraham, and again for Jacob ; was the scene of Joseph's romantic career and of the early life of Moses, as well as for generations the abode and training-place of the chosen people. All through Hebrew history a near neighbor, its influence was profoundly felt, sometimes as an ally and sometimes as a foe. In later times Alexandria, the capital city, was a sort of second Jerusalem as a rendezvous for wealthy and learned Jews, and supplied a birthplace for the Septuagint. Then, as standing for its connection with New Testament events, when the infant Jesus was in mortal peril from the jealousy of Herod, it was hither that He was hurried ; among the polyglot multitude, certain Egyptians shared in the marvels and ecstasies of Pentecost ; and a few years later Apollos, an Alexandrian Christian Jew, so eloquent and mighty in the Scriptures, appears upon the scene. In a word, so much had the Pharaohs and the civilization of the Nile Valley to do with patriarchs, prophets, and kings, and with the momentous unfolding of truth and righteousness under the old covenant, that next to Palestine Egypt takes rank as a holy land.

When or by whom the Gospel was introduced into Egypt we cannot say, nor do we know aught of its early history there ; only it is certain that large conquests were made before the end of the first century, and steady gains followed until Constantine's day, when the mastery over heathenism was achieved. It is evident, also, that the ruling type of Christianity contained from the first and all along serious admixtures of idolatry and superstition. For centuries theological strifes were almost constant and exceedingly bitter, and vast numbers of the best fled to monasteries and the deserts to escape from the general corruption and chaos. Some names from that period will ever live as notable, and others as notorious ; such as Origen and Clement, Athanasius, Arius and Cyril made a profound impression upon their own time not only, but ever since have moulded the opinions and character of multitudes. In those days of acrimonious debate, through the influence of certain leaders the Egyptian Church was led to accept certain doctrines then and ever since accounted heretical ; and so furious and uncompromising had their contention with the orthodox Greek Church long been that when the Persians entered the land as invaders they were met by the Christians with open arms, as were also the Arabs, when in 640 A.D. they came to conquer Egypt for the prophet. By this time the Church had taken the name Coptic, which ever since it has borne. For a season the Christians fared well enough, but later set in a long period of oppression and pitiless persecution, especially from the Turks ; and as a result the millions gradually dwindled, until at the beginning of this century but a few thousands remained. And these, like their brethren in the other corrupt Oriental churches, had scarcely more than a name to live, their profession of godliness amounting to little more than a prejudice, a form, a superstition. And it is in behalf of this same ancient but apostate Coptic Church that the American Mission bestows the bulk of its labors.

Egypt contains a population of about 7,000,000, of which more than 6,000,000 are Mohammedans. The Copts number not far from 400,000, and the other nominal Christians are divided between the Greeks, Syrians, and Roman Catholics. The ruling language of the country is Arabic. Alexandria is a city of 300,000 inhabitants, while Cairo approaches to 500,000, is much the largest city in Africa, and next to Constantinople the largest in the Turkish Empire. Here is the seat of the chief Mohammedan university, with its more than 300 teachers and 10,000 to 12,000 students, attracted thither from well nigh every country of the East.

The first efforts to redeem Egypt to Christ were made by the Moravian Church, and began as far back as 1752; but, on account of various obstacles, connected especially with the political situation, no lasting impression was made, and after about thirty years the missionaries were recalled. Next, in 1824 the Church Missionary Society sent its representatives to undertake the evangelization of the Nile Valley. As the fashion then was, they proposed to reform the Coptic Church by fraternizing with the higher clergy, and securing their countenance and co-operation. But the plan failed; life from the dead was not to be wrought by such methods, and by 1860 the effort had ceased. It was about this time that Miss Whately, daughter of the famed Archbishop of Dublin, began in Cairo her devoted school work, especially for Mohammedan boys and girls, and which she continued to carry on at great cost to herself until her lamented death only three years since.

But 1854 is the true Christian era for modern Egypt, for it was in that year that the American Mission was founded by the entrance into Cairo of Rev. Thomas McCague and Rev. James Barnett, sent out by the Associate Reformed Presbyterian Church, which four years later, by organic union with another branch of the same ecclesiastical tree, became the United Presbyterian Church. In 1857 Dr. Lansing, transferred from Damascus, fixed himself in Alexandria, to be joined in 1860 by the Rev. John Hogg. These last names will always be held in honor as representing the distinguished wisdom and energy and persistence which, beginning to display themselves in the trying day of small things, have ever since continued. As soon as possible schools were opened for boys and others for girls, religious services were held, though for years with a meagre attendance, and tours through the villages were commenced for the sale of Bibles and religious books. No direct notice was taken of the Coptic Church as an organization, for the effort now and from henceforth was not to seek to resuscitate or reform that, but rather to compass the regeneration of individual souls. But the difficulties were many and great, and of necessity progress was slow. Among the discouragements was this, that on account of the failure of health, several of the missionaries were compelled to retire.

Dr. Lansing was able to preach in Arabic almost at once. He also found mission schools already started by the zeal of certain Scottish disciples, and these were soon turned over to his care and direction, though for

several years they continued to receive large financial support from the originators. In 1860 seven adults were received to communion, of whom five were Syrian Christians and two were Copts, while one of them, who had been a monk, was destined to become the pastor of a congregation. In Cairo, also, by this time encouraging signs had been vouchsafed; for as early as 1859 four had openly joined the mission, and in 1861 a church was organized with 13 members. And further, it was in those days that Said Pasha, the liberal-minded ruler then in power, and largely through the influence of Mr. Thayer, the representative of the United States, presented to the mission a very valuable piece of property, finely located in the Coptic quarter, and which presently furnished a site for schools, and religious services, and dwellings for the missionaries. And when in after times his successor, Ismail Pasha, would gain possession of this real estate, it was exchanged with him for other lots and \$33,880 in gold. Fixed in such commodious quarters, the mission at once began to grow. The audiences doubled; the boys' school leaped from an attendance of 50 to 200, and 24 new members were received to the Church. By the end of the first decade the number of communicants had reached 58, and during the last three years by the colporteurs 7152 copies of the Scriptures, worth \$2000, had been sold.

Another incident belonging to this early period may well be mentioned, both because it contains a touch of the romantic, and because of various important bearings. Among the first of the girls in the Cairo mission school to be effectually wrought upon by the truth was one who became the wife of a wealthy Hindu prince, the Maharajah Dhuleep Singh, son of the redoubtable Ranjeet Singh, monarch of the Punjab, and heir to the throne; but who, after the third Sikh war, exchanged his throne for a pension of £30,000 annually, a title, and a palatial residence in England. In due season he presented £1000 "as a token of his grateful interest in the American Mission," and for sixteen years repeated the munificent act on the anniversary of his marriage. Last year the amount was doubled (\$10,000), making a total of benefactions amounting to \$90,000. And further, while in Egypt he gave the free use of his boat, the *Ibis*, for all manner of missionary purposes; on his return to England left it in missionary keeping, and finally made a transfer of ownership without charge to the mission. Verily, it is not often that from the hand of princes such distinguished and repeated benefits have been bestowed upon Christian enterprises of this kind. And, aside from the favor of Him by whom princes rule, these substantial tokens of confidence and esteem were the result in no small degree of work so well performed, so evidently good, as to easily commend itself to all intelligent and candid lookers-on.

Thus passed the first decade in tedious exploring, experimenting, and laying of foundations, and with the opening of the second began a period of enlargement. The way had already been prepared by frequent trips up and down the Nile by the missionaries, and also by the Earl of Aberdeen, who,

though an invalid, in Egypt for his health, with his wife and a converted Coptic priest, in 1854 and again in 1860 had made extended journeys for the distribution of Bibles and religious books. In 1865 Mr. Hogg and family, and Miss McKown, ascended the river 270 miles from Cairo to Assiout, a city of 30,000, situated in the centre of a large Coptic population, and fixed there their residence with a definite plan in mind looking to the thorough occupation of the whole region (Upper Egypt) with churches and schools of every grade. The year following the Fayoum was entered, and about the same time a beginning was made at Koos, 215 miles above Assiout, and in the vicinity of Thebes. Luxor became a station in 1873, Esneh in 1876, and, still advancing southward, Edfoo in 1884, and finally in 1887 Assouan (Syene), hard by the First Cataract, on the border of Nubia, and at present the limit of the mission in that direction. And, in the mean time, between and all about these principal stations, numerous out-stations had been opened one after another, until now in the eight districts or provinces of which the Mission is composed evangelistic work is done at not less than 145 points.

Of course, such vigorous and widespread aggressive operations could not be carried on without exciting alarm and opposition from the Coptic Church, against which they were especially directed. So disturbed and apprehensive of serious damage to his ecclesiastical and theological realm was the Patriarch, the government also sympathizing and abetting, that on several occasions he dealt out expostulations, warnings, threats, and bulls of anathema, to break up the congregations, to frighten the children from the schools, in various ways to undermine the influence of the American preachers and teachers, and hoping even to drive them from the country. On one occasion in early days three leading Christians of Koos were arrested by the soldiers and condemned "to be sent up the White Nile," a current euphemism for death by violence. Under guard they were started southward, and their lives were saved only by the determined protests of the chief representatives of the United States and Great Britain, and made both at Cairo and Constantinople. When the tempest was over it was found, so steadfast were the Protestants in their new faith, that only four who had thoroughly identified themselves with the work, through fear, had made their peace with the Church rulers by apostasy, and even these presently returned. No permanent harm resulted from these savage assaults; even in the midst of them the infant churches more than held their ground, while through the reaction certain to follow the gains were even increased.

The civil authorities, on the whole, though Mohammedans, have been fairly reasonable, and, as we have seen, sometimes quite liberal. The chief trouble from the government has come in connection with its attitude toward Moslems who have become Christians. The number of these is now well on toward a hundred, some of whom have been compelled to endure fines and imprisonment, as well as bitter persecution. The government also strictly forbids street preaching, persistently refuses permission

to publish a religious paper, and has often prevented the purchase of land and the erection of buildings for mission purposes. But, on the other hand, the Protestants have secured legal recognition as a distinct and authorized body.

The plan was early adopted of opening at every station, and as soon as possible, schools of primary and secondary grade, to be under the control of the people and be by them supported, and the instruction also to be imparted by native teachers; and these schools have steadily increased, until now they number 98 (of which 88 are entirely self-supporting), with 118 teachers, who are church-members for the most part, and 4423 pupils, of whom 785 are girls and 424 are the children of Moslems. Then, in addition, and largely in order to secure and maintain a corps of competent teachers, other schools of higher grade have been established at all the central stations, some of them being boarding-schools under the direct control of the mission, and taught in the main by American instructors, with the training college at Assiout and the theological seminary at Cairo as the fitting climax and crown. Of these there are 12, with 43 teachers and 7 assistants, and in them are found 2340 pupils, among whom are 1352 girls and 560 Mohammedan children. Therefore, on the educational side, the work of the American Mission is represented by 110 schools, 161 teachers and 7 assistants, and 6763 pupils, including 2137 girls and 984 Moslems. The amount paid last year by the people for tuition was \$9148, and the sum expended by them for all school purposes was \$13,298.

But, according to the conception which dominates in this mission, schools, intellectual training, are only a valuable, an indispensable means to ends which are distinctively religious. The aim is nothing less than Christian intelligence. And as a further help in this direction, from the beginning the circulation of the Scriptures has been pushed with vigor, and as well of religious literature. A mission press is maintained in Alexandria, and a general book depot, while seven depositories are found at convenient points. Large favors are constantly received from the American Bible Society and the British and Foreign Bible Society. The shopmen are carefully selected, and have as their business not only to make sales, but also to read to their customers, and hold conversations on Christian themes. And, besides, a force of 31 colporteurs is kept constantly in the field visiting the numerous villages of the Nile Valley. Two books in particular have thus had an extensive circulation. The one was written by an Oriental Christian upon the unscriptural practices of the Eastern churches, as shown by citations from the Old and New Testaments. The Copts reading this are then constrained to purchase Bibles to test its accuracy. The other is addressed to Mohammedans, and contains the testimony of the Koran to the authority and excellence of the Bible. Last year 13,281 volumes of the Scriptures, or portions, were sold, 7427 volumes of religious books, 18,118 of educational works, and \$1701 of stationery. The total number of volumes was 38,826, whose cash value was \$8516. And

as far back as 1888—that is, within a period of thirty-four years—133,416 copies of the Scriptures had thus been put into circulation in 16 languages, as well as 292,500 volumes of religious and educational works, and for which \$96,429 were expended.

Of course, with all this, continual and boundless prayer and toil are bestowed upon religious services of every kind. With the frequent assistance of generous donations from Great Britain and America comfortable houses of worship have been secured at 44 stations, while at others rooms have been rented. In these are held an average of some 3000 meetings each month, at which 10,000 to 12,000 regularly hear the Word. For thirty years the *Ibis* has made frequent trips up and down the Nile from Damietta to Assouan, bearing the printed Word and the heralds of the cross, and far surpassing in usefulness any other pulpit in the land. The Mission contains 13 ordained missionaries, 10 of them with wives, 7 other women, and 1 physician, a total of 31 from America. With these are joined 14 ordained natives, 7 licentiates, and 19 theological students, as well as 10 other employés of Presbytery, 33 zenana workers, etc., with teachers, shopmen, and colporteurs enough to make a total of 282 native helpers, or a grand total of 313 toilers.

As a portion of the fruit of labors in such variety bestowed upon a field so extensive may be named 30 organized congregations containing 3571 church-members, of whom 461 were added last year. These were gathered chiefly from the Coptic Church, though among them are found quite a large number who came out from the Greek, the Syrian, and the Armenian communions. The membership of some of the congregations is quite large. Thus in Nakhaleh, at the close of 1891, there were 189 members ; in Assiout, 253 ; in Koos, 121 ; in Sinnoris, 106 ; and in several others as many as 100 ; and not a few stations have done nobly in striving to attain to self-support. “For,” says the last annual report of the mission, “Assiout has always paid its pastor’s salary. The salary of the pastor at Nakhaleh is \$30 per month. The congregation pays all but \$9. The salary at Koos is \$35 per month ; the people pay all but \$10. The salary at Sinnoris is \$28 per month ; the church pays all but \$6. The salary of the pastorate of Moteah congregations is \$17.50 per month ; the congregations pay all but \$6. Each of the 14 pastorates is at least half self-supporting.” And as a further test of the earnestness and self-sacrificing spirit of these poor Egyptian saints, the amount of their contributions for church purposes last year was \$7378. If we add this to the sum already given as paid for schools, books, etc., and to the offerings from missionary societies, \$209, and from Sunday-schools, \$299, we have the really astonishing total of \$29,811 expended in a single year—an average of \$8.35 for each church-member !

The following official table of figures, so thoroughly gratifying in the facts which it presents to the eye, may well conclude the more formal setting forth of the work accomplished through the blessing of the great Head

of the Church upon the American Mission in Egypt. In particular, the steady, regular growth of the work in all departments will be noted. "Nearly all the items have more than doubled in every ten years, and some of them have doubled in every five years."

| Established in 1854. | 1861. | 1866. | 1871. | 1876. | 1881. | 1886. | 1891. |
|--|-------|-------|---------|---------|----------|----------|----------|
| Ordained missionaries on field..... | 5 | 7 | 7 | 8 | 9 | 9 | 13 |
| Unmarried female missionaries on field..... | 3 | 3 | 4 | 6 | 6 | 10 | 7 |
| Native pastors..... | | | 2 | 4 | 6 | 9 | 14 |
| Native licentiates..... | | | 1 | 8 | 4 | 8 | 7 |
| Organized congregations..... | | 1 | 5 | 6 | 13 | 23 | 30 |
| Stations occupied, including congregations..... | 2 | 6 | 9 | 29 | 54 | 79 | 144 |
| Communicants..... | | | | | 721 | 1,342 | 2,128 |
| { male, } | | | | | 447 | 700 | 1,443 |
| { female, } | 19 | 110 | 370 | 784 | | | |
| Average Sabbath attendance..... | 111 | 176 | 693 | 1,170 | 1,989 | 4,449 | 6,451 |
| Contributions of churches..... | | \$40 | \$1,444 | \$2,212 | \$5,629 | \$5,043 | \$7,378 |
| Pupils in Sabbath-schools..... | | | 339 | 1,154 | 1,574 | 4,017 | 5,447 |
| Contributions of Sabbath-schools..... | | | | | | \$181 | \$320 |
| Pupils in schools..... | 271 | 501 | 689 | 1,475 | 2,410 | 5,263 | 6,763 |
| Tuitions and other fees paid by people..... | | | \$619 | \$1,033 | \$6,261 | \$14,823 | \$13,298 |
| Women's Missionary Societies..... | | | | | | 4 | 8 |
| Memberships of Women's Missionary Societies..... | | | | | | 217 | 271 |
| Contributions "..... | | | | | | \$165 | \$209 |
| Young People's Societies..... | | | | | | | 3 |
| Contributions at Assiout..... | | | | | | | \$90 |
| Books distributed, vols..... | | | 5,756 | 11,015 | 27,150 | 37,823 | 38,826 |
| Proceeds from sales of vols..... | | | \$1,479 | \$2,638 | \$6,243 | \$8,616 | \$8,516 |
| Total paid by natives for all purposes..... | | | \$3,542 | \$5,833 | \$18,133 | \$28,823 | \$29,811 |

Although, as it thus plainly appears, to this mission has been granted large measures of prosperity, various discouragements and hindrances have befallen in addition to such as have already been mentioned. Thus, during the scenes of excitement and violence attending the rebellion of 1882, there was not only ground for deep solicitude, but the lives of the Protestants were in peril. Besides, it is continually found that, after years of careful training in the higher schools of the mission, the brightest and most promising of the young men are tempted by the offer of large salaries to turn away from the Gospel ministry and enter the service of the government. Not strangely, some yield to the solicitation; but others also refuse, and prefer lifelong sacrifice of creature comforts, position, and honor among men for the kingdom of heaven's sake. And now and then it happens that converts from whom much was hoped fall away and return to their old estate. It was only last year that Habeeb Abdel Maseeh (Habeeb, the servant of Christ), who since 1882 had walked worthily and had shown such ability and zeal that he had been employed as keeper of the bookshop in Zagazig and as general evangelist, after months of evident decline in piety finally openly renounced Christianity, went back to his old name, Mohammed Habeeb, and to the faith of his fathers.

On the other hand, the mission has been greatly helped in recent years by the stable government and unwonted material prosperity resulting from the protectorate of Great Britain. Political chaos and widespread lawlessness have been exchanged for quiet and good order. Slavery has been abolished, and forced contributions of labor and taxes are made definite and equitable. The army, too, has been thoroughly reorganized, and

is now well paid. And besides, extensive and invaluable public works, looking to irrigation and drainage have been constructed, at great cost, indeed, but the source also of great wealth to the people. As a result, the value of the cotton crop alone has been increased by \$4,000,000 a year ; and from a condition next to bankruptcy, and an annual deficit in 1883 amounting to £70£,397, the income has steadily risen of late, until in 1891 a surplus was found of £1,100,000 !

But one of the most cheering features of the outlook is found in the changes evidently in progress inside the Coptic Church, and forced upon it by the evident superiority of the teaching and practice which centre in the American Mission. As one example, a letter written in March of this year conveys the surprising intelligence that for more than three years nightly meetings have been held in the cathedral at Assiout, and in other places in Upper Egypt, and that the confessional has been abolished, and the pictures of the Virgin and the saints have been removed. And all this has been done under the leadership of reformed Coptic priests. And, strangest of all, at Assiout also, since their priesthood is so ignorant as to be unfit to give religious instruction, the *leaders* of the Coptic Church have asked the American Mission for one of its licentiates to teach them truth and duty, promising to provide for his support, and to allow him full freedom of utterance ! Can these dry bones live ? Yes, when the Spirit of God blows upon them.

In the two chief cities of Egypt somewhat of mission work is performed by the Church of England, and the Free Church of Scotland and others, but largely for the foreign portion of the population ; and during the current year the North Africa Missionary Society has entered the Delta. But it is devoutly to be hoped, it may reasonably be expected, that at least the Nile Valley, the chief scene of its toils and triumphs, will be left for long years to come to be tilled exclusively by the American Mission. As for the other legions of the Lord's host, let them stand off and observe, give hearty sympathy and congratulations, and rejoice in their joy. Let all Christians of every name continue in fervent supplication that the efforts of that long line of laborers may be so richly blessed that not only shall the thousands in the Coptic Church be won to a pure Gospel, but also that through them the millions of the Mohammedans shall be led to accept Him who is the Way, and the Truth, and the Life.

The North African Mission has opened work in Lower Egypt by sending there recently five missionaries, two of whom are males. In this part of the land there is a population of 4,500,000, mostly Mohammedans, and almost wholly without the gospel. There are about forty towns with from 7000 to 40,000 inhabitants, and five hundred towns with from 2000 to 7000 inhabitants.

THE INDUSTRIAL HOME FOR BOYS.

BY A FRIEND OF THE WORK.

Among the many interesting sights in the city of Venice is that of the doves in St. Mark's Square ; and those who have the pleasure of seeing them must hear with interest also of the kind lady who provided for their feeding. But comparatively few know of the provision that has been made for those worthier than doves—the boys.

In Casa Scandiani, San Felice, resides Mrs. A. R. Hammond, the widow of that illustrious English captain who fell in the Crimean War. Eleven years ago she founded in Venice what is now known as “ the Industrial Home for Boys,” and it was started in a very peculiar manner.

She went to that beautiful island city with a friend in the fall of 1880, expecting to spend but a few weeks there. But in the providence of God her friend fell ill, and it was found necessary to pass the entire winter in Venice. With this long period stretching before her, Mrs. Hammond made it a subject of prayer that God would show her if He had any work for her to do in that city.

On the following Sunday she attended the service of the free Italian church ; but finding she had come too early, she took a back seat in the little Sunday-school, which was still in session. It was conducted by the pastor, Rev. S. Beruatto, and at the close of the lesson he made a prayer which he had never before offered in public.

“ He prayed for the many poor, neglected boys who were growing up in ignorance, vice, and misery ; that God would open a way by which some of them might be reached, taught to gain an honest livelihood, and, above all, *be led into the fold of the Good Shepherd.*”

This petition seemed to Mrs. Hammond to be an answer to her own prayer, “ a direct message from God ” to her ; and, like Paul in his Macedonian mission, as soon as she had heard the call, “ immediately ” she “ endeavored ” to answer it.

This was in October of 1880 ; in March of the following spring the work was begun. It was started in a small dark room which Signor Beruatto had arranged that she might have, rent free, in the building where he held his services. Twelve poor boys, aged from eight to fourteen, were at that time gathered together. The colporteur of the free Italian church offered his services gratuitously for two hours every morning to teach reading and writing ; and a shoemaker was engaged to give instructions in that handicraft.

But after a little while it was found that it would not do to make all the boys shoemakers ; so a carpenter was hired, and some of the boys “ took to the use of the saw and plane with much animation.”

The work, however, was found to be without solid good unless a house could be obtained in which the boys might be lodged over night, and so kept from the influence of bad companions.

Signor Bernatto, who taught these little ragged urchins the simplest truths of the Gospel, taught them also the efficacy of prayer by leading them to ask for what they really wished ; and among other things for a suitable, permanent home. This prayer has eventually been answered. In the winter of 1887 the present home was secured after two changes of residence, and on March 10th thirty-six boys celebrated their sixth anniversary in the new, appropriate quarters.

These boys are all Italian, though not all Venetian. Several come from distant parts of Italy, being recommended by the evangelical minister of the place in which they live. But the majority have been brought to the home by their widowed mothers, who, being left with several children, have applied for help in vain to the priests and the congregation of charity.

Now and then the priests, or some relation, have taken a boy away from the Protestant influence of the Instituto Evangelico, but as a general rule those placed within the shelter of the home remain there until they are able to earn their own livelihood. And formerly, if a boy chose a professional career, he was enabled to enter the Marco Polo College ; but that plan, fraught with various disadvantages, has recently been abandoned, and a professor engaged at the home itself expressly for the student boys.

This new teacher is a converted priest, who, at much personal sacrifice, has lately come out from the Church of Rome, and whose sincere desire is to prepare the boys to become ministers of the Gospel. As he held a high office in the Romish Church, and was also a professor in a Roman Catholic seminary, he is very well fitted for his new work ; and the boys themselves are delighted with the arrangement. It secures for them as good instruction and more individual attention than they formerly received at the Marco Polo Ginnasio, and the state educational regulations allow them to go up at the end of the scholastic year for the college examinations.

One of the very first boys who came to that small, dark room, and who was rescued from the very worst surroundings, is now an officer in the custom house. Another of those very early pupils who "took to the use of the saw and plane" is at present employed in one of the first shops of Venice, and has lately "developed a decided talent for sculpturing." Still others are earning good livings as printers, which trade was started not long after the carpenter work was begun. Surely, the little seed, planted in faith and watered by prayer, has taken root and sprouted and grown.

In the eleventh report, just issued, Mrs. Hammond states that there are now fifty-eight boys in the home ; and she closes her account of the past year's work in these words :

"After eleven years' experience, my conviction is deeply rooted that the boys' home in Venice is the *Lord's work* ; that it was He who planted it, and who has thus far maintained it. And, therefore, notwithstanding financial discouragement, I desire to 'cast all my care on Him,' in the confident hope that He will in some way supply the need for its continuance and progress according to His good pleasure."

THE GOSPEL AMONG THE JEWS.

BY M. A. B. HOWARD, LE ROY, N. Y.

Some time ago a celebration was held in Germany of an unique kind. It was the fiftieth anniversary of Professor Delitzsch's Hebrew translation of the New Testament. Those who are accustomed to think of the Hebrew as a dead language may wonder that such a celebration should take place ; but the wonder ceases with a knowledge of the remarkable history of this volume.

The Jewish population of the world is estimated at between six and a half and seven millions, and of this number over five millions are found in Russia, the Black Sea region, and Southwestern Asia. For all these Oriental Jews the Hebrew is not only the literary language, but in a more or less perverted form is also spoken by them ; and in order to find readers among this people a book must be printed in Hebrew. It is interesting to note the following books as among those which have thus appeared in Hebrew Garb : " Pilgrim's Progress," " Paradise Lost," " Faust," the Koran, portions of Shakespeare, and Eber's " Joshua."

In the Jewish schools of Jerusalem and other parts of Palestine Hebrew is the language used. Both scientific and religious periodicals are published in this language. In Jerusalem two papers are regularly issued. In view of these facts it is evident that the New Testament in Hebrew must be one of the most efficient means for the evangelization of the Jews. There are two translations, one by Professor Delitzsch, already alluded to, and the other by Dr. Salkinson. " These have had a circulation exceeding the most noted work of fiction."

The tenth edition of Delitzsch's version has been published, and over 200,000 copies of Salkinson's have appeared. " One hundred thousand copies were paid for by a wealthy Scotchman, to be used for missionary purposes." These are mainly used in Northern Africa, while of Delitzsch's translation, between 60,000 and 70,000 have gone to the Jews of South-eastern Europe. This volume has also found readers from Stockholm to the extreme eastern border of Siberia. Since 1887 hundreds of copies have been placed in the hands of emigrants in Liverpool and in New York, and still the supply is not equal to the demand.

It has been said that the work of removing obstructions and doing preparatory work is greater in Jewish than in any other mission enterprise, owing to the fact that the Jews for centuries have drawn their spiritual food from their traditional literature. Experience has proved not only that in order to reach this people one must be thoroughly versed in that vast amount of Jewish literature known as the traditional, but that the work must be done through the Hebrew language. Hence Delitzsch's New Testament stands first among the efficient means for Gospel work among them ; but there are other agencies also at work. In the year 1864 Professor Delitzsch began publishing a quarterly called *Seed Sown in*

Hope. During the last few years of his life he revived the "Institutem Judaicum," originally founded by Callenberg about 1728. "These institutes are associations of evangelical students formed at the various university centres of Northern Europe for the purpose of studying the literature of the Jews, and the practical purpose of prosecuting the difficult work of spreading the Gospel among them." These institutes are flourishing at nine German and several Scandinavian universities.

The subject of missions among the Jews was a live question in the Netherlands as early as 1676, when the synods of Delft, Leyden, and Dordrecht considered methods for converting the Jews of their own country. The name of Johann Callenberg should be remembered not only as one of the founders of Protestant missions, but as a devoted laborer among the children of Israel. Many of the students of the missionary school which he founded in 1728 labored not only among the Jews of Europe, but of Asia and Africa. At his own expense he established a printing-office where works in Hebrew were published for missionary purposes. In 1764 the Moravians took up the work. As the fruit of these efforts, many hundreds of Jews were led to accept Jesus as the Messiah ; but the wave of rationalism that swept over Europe in the latter part of the century put an end to the work for years.

It is a strange fact that thus far it has been impossible to rouse the interest of the Church in general for mission work among the Jews, and this is left almost entirely to the efforts of individuals and local societies. Yet notwithstanding this, there is more money spent and more laborers at work among the Jews in proportion to their numbers than among any other people. Dr. Dalman, of Leipzig, an authority on the subject, published a few years ago a very complete record of the work and statistics of Jewish missions. He states there are more than 47 Protestant missionary societies devoted exclusively to evangelistic work among the Jews. These 47 societies employ 377 laborers at 135 stations, and have an annual income of \$500,000. To show the rapid increase in this work, we have only to compare the report of Heman, published in 1881, who stated 20 societies, 270 laborers, and an annual income of \$250,000. Returning to Dr. Dalman's report, he gives one laborer for every 16,976 Israelites. Among other nationalities the estimate has been made, one laborer for every 21,000 persons.

Of the 47 societies, the oldest is the famous London Society for Promoting Christianity among the Jews. During its existence of eighty-two years its work has spread all over Europe and parts of Asia and Africa. It has 35 stations, 141 workers, and an annual income of \$250,000. Early in its history it established a church in London for converted Jews. In 1840 a Hebrew college was founded for the education of missionaries. Many of those that have gone forth from among its students are converted Israelites.

It would be impossible in this article to give even a brief account of all

the societies, but it may be of interest to mention where some of them are located, and where their laborers are at work. There are 8 English, 7 Scotch, and 12 German societies; while Ireland, Switzerland, the Netherlands, France, Scandinavia, and the non-orthodox Church of Russia are all represented by one or more. Of the missionaries, 58 are laboring in London, 40 in Germany, 22 in Austria, and 33 in Constantinople, where the Scottish Free Church have large buildings and several hundred pupils in their school. There are 31 missionaries in Damascus, 28 in Jerusalem, and 25 in Northern Africa. Recent reports show that a good work has been done among the Falashas of Abyssinia. Coming to our own country, we find in North America 12. In New York City a Jewish convert named Landsmann is laboring, also Dr. Jacob Freshman, who works under a joint committee of various denominations. In Baltimore the Norwegian conference has a missionary. "The missionaries preach, distribute the New Testament, and in their work aim chiefly to show that the historical Christ is the fulfilment of the law and the prophets."

A Hebrew paper has been published in London for some years, and has proved of great help in the work. In 1808 there were said to be 50 converted Jews in England; they are estimated now as over 3000. The missionary, De la Roi, of Breslau, states that during the present century 100,000 Jews have been baptized. When we consider the number of earnest laborers in the field, and the work already accomplished, the outlook for the future seems very hopeful.

FORERUNNERS OF CAREY.—II.

BY A. J. GORDON, D.D.

1292, 1492, 1792, 1892—each of these dates marks an epoch in the history of missions. The first is associated with the name of one who was the most literal prototype of Carey of any with whom we are acquainted.

In the year 1292 Raymund Lull landed in Tunis to begin his enterprise of preaching the Gospel among the Moslems of Africa. Low sinners not infrequently become high saints when the great divine change has been wrought in them. "Some people say," observes John Bunyan, "that when grace and good nature meet you have a great Christian; but I tell you that when grace and a great sinner meet, you have the best Christian." Such a meeting took place in the conversion of this young Spanish nobleman, who was born in Palma, the capital of Majorca, 1236. His early life had been as scandalous and sensual as that of Augustine. Like that eminent Church father, he penned a book of confessions after his conversion, in which he laid bare the depravity of his unregenerated life. "I see, O Lord," he says in his "Contemplations," "that trees bring forth every year flowers and fruit, each after their kind, whence mankind derive pleasure and profit. But thus it was not with me, sinful man that I am; for

thirty years I brought forth no fruit in this world ; I cumbered the ground, nay, was noxious and hurtful to my friends and neighbors." But at the end of these three decades of worse than wasted life, the Spirit came mightily upon him with conviction of sin, of righteousness, and of judgment. The scene of Augustine's conversion under the Numidian fig-tree was literally re-enacted. While sitting on his couch writing a lascivious song, Christ was revealed to him hanging on the cross. The crucifixion nails entered into his soul ; despair succeeded to conviction ; for days and nights the blackness of darkness shrouded his spirit. Then the thought came to him : " Christ is meek and full of compassion and tender mercy. He invites all to come to Him, and whosoever cometh to Him He will in nowise cast out. Sinful as thou art, peradventure He will accept thee if thou wilt come to Him." He came and entered into great peace, and into a consecration to his crucified Lord as fervent as had been his devotion to the god of this world.

The needle turns to the pole of its own sweet will when released from its constraints ; no less instinctively and fixedly did the heart of Raymund Lull, set free from " serving divers lusts and pleasures," and magnetized by divine love, turn to the work which is dearest to our risen Lord, that of giving the Gospel to those sitting in darkness and the shadow of death.

First came this solemn covenant of self-renunciation, which, though it seems almost extravagant to Christians of lukewarm faith, was kept unto the end. " To Thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please Thee, who didst so humble Thyself to the death of the cross, to condescend to accept all that I give and offer to Thee, that I, my wife, and my children may be Thy lowly servants." There was a pentecostal baptism, which he vividly describes in connection with this covenant ; and it was followed by a pentecostal consecration ; for he sold all he had, and after providing for his family only, laid all his fortune at the feet of Jesus for the work of making known His Gospel. He was a philosopher as well as nobleman. He would devote his learning to the great end of persuading men of the truth of revealed religion by a method of reasoning not unlike that of Butler's " Analogy." He gave himself diligently to linguistic studies. William Carey and his pundit at Serampore were literally foreshadowed by Raymund Lull and " His Saracen," with whom he studied Arabic and cognate languages for nine years. Only for the lack of the sympathy and seconding of the Church did he fail to extend this work from himself to a large company of translators ; for his fervent prayer was " for monks of holy lives and great wisdom to form institutions in order to learn various languages and to be able to preach to unbelievers." He was amazed, however, that so many holy men were ready to retire to convents for Christ's sake, and so few burned with zeal to go to the ends of the earth to make known Christ crucified. Hear his fervent exclamation : " O Lord of glory, if that blessed day should ever be in which I might see Thy holy monks so influenced by zeal to glorify

Thee as to go into foreign lands in order to testify of Thy holy mystery, of Thy blessed incarnation, and of Thy bitter sufferings, that would be a glorious day, a day in which that glow of devotion would return with which the holy apostles met death for their Lord Jesus Christ."

As he thus pointed out a better way of self-denial than asceticism, so he longed to see put into operation a better way of conquering the heathen than that of warlike crusades, moving with sword and spear against non-Christian countries and people. To this end he wrote a treatise urging devout Christians to consider: "How they may be able by the force of argument, through the help and power of God, to lead unbelievers into the way of truth, so that the blessed name of the Lord Jesus, which is still unknown in most parts of the world and among most nations, may be manifested and obtain universal adoration. This way of converting unbelievers is easier than all others. For it must appear hard to unbelievers to forsake their own faith for a foreign one; but who is there that will not feel himself compelled to surrender falsehood for truth, the self-contradictory for the necessary? Of all methods of converting unbelievers and reconquering the Holy Land this is the easiest and speediest, which is most congenial to love, and is so much mightier than all other kinds and methods, in the proportion that spiritual weapons are more effective than carnal ones. This treatise was finished at Rome in the year 1296 on the holy evening before the feast of John the Baptist, the forerunner of our Lord Jesus Christ. May he pray our Lord that as he himself was the herald of light, and pointed with his finger to Him who is the true Light, and as in his time the dispensation of grace began, it may please the Lord Jesus to spread a new light over the world, that unbelievers may walk in the brightness of this light and be converted to join with us in meeting Him, the Lord Jesus Christ, to whom be praise and glory forever!"

Writers of high authority have assigned to Raymund Lull a position unique if not pre-eminent among the pioneers of modern missions. In this they have not erred. His persistent purpose, his magnificent enthusiasm, his broad missionary statesmanship, mark him as a man of such consecrated genius that one wonders what he would not have accomplished if he had had a church to second his proposals or a band of coadjutors to assist him in carrying out his plans. He not only proposed and outlined a noble scheme of missions, but, like Carey, he gave himself to be the pioneer of his new enterprise. He chose for his field of operations a country and people where to make a proselyte to Christianity meant death to the missionary effecting such conversion. He landed in Africa in 1292, and began preaching in the Mohammedan city of Tunis. His message stirred up instant persecution, and he was seized and cast into prison until an opportunity should be afforded to send him out of the country. He was driven away, but immediately began to meditate plans for returning. He appealed to Naples and Rome for help, but in vain. Meantime he occupied himself with preaching the Gospel to the Jews and Mohammedans

in his own island. Notwithstanding the threat that hung over him of certain death if he should appear again in North Africa, he returned in 1307. He began immediately to preach in the market-place, boldly denouncing Mohammed as a false prophet. In spite of the entreaties of prudent friends among the Mohammedans themselves, he persisted in his purpose, till, like Stephen, he met his death by stoning. Dr. George Smith's appreciative review of his life ends with this worthy encomium: "His name appears in no mere calendar of saints, in no historic roll. Raymund Lull was known to the thirteenth and fourteenth centuries rather as an ingenious schoolman, and to modern times as an independent inventor of the mariner's compass. But no church, papal or reformed, has produced a missionary so original in plan, so ardent and persevering in execution, so varied in gifts, so inspired by the love of Christ, as the saint of seventy-nine, whom Mohammedans stoned to death on June 30th, 1315. In an age of violence and faithlessness he was the apostle of heavenly love. Let this motto from his own book be adopted by all his true successors: '*He who loves not lives not; he who lives by the Life cannot die.*'" ("Short History of Christian Missions," p. 108.)

The year 1492, I need not say, marks one of the most memorable dates in the history of the world; and our country, recognizing this, is making sumptuous preparations for celebrating the fourth centennial anniversary of its discovery. To place Christopher Columbus in the list of eminent missionary pioneers may seem surprising. That his discovery of America has proved a most important factor in the enterprise of the world's evangelization no one assuredly doubts. But did he anticipate this? Had he in his explorations any purpose of promoting the work of Christian missions? There can be no doubt of this fact. The great voyager sailed not merely by compass and North Star, but by that "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." Hear the confession of Columbus as to his inspiring motive: "In the execution of my enterprise to the Indies, human reason, mathematics, and maps of the world have served me nothing. It has accomplished simply that which the prophet Isaiah had predicted; that before the end of the world all the prophecies should have their fulfilment." He was not only a student of the prophetic Scriptures, but the writer of a biblical exposition of such mark that Humboldt, to whom we are indebted for our quotations on this subject, says that this treatise "recalls involuntarily the great discussion of the immortal Sir Isaac Newton on the same theme." (Humboldt's "Critical Examination," Vol. I., pp. 15-19, etc.)

Columbus seems to have been a believer in the "six millennial" doctrine of the world's duration, as held by many of the early fathers of the Church. To Ferdinand and Isabella he writes: "St. Augustine informs us that the end of the world will be in the seventh thousand year after the crea-

tion. . . . The world has already endured 6845 years. There remains, consequently, but 155 years to the time when the world may be destroyed."

In reaching this conclusion, he evidently followed a chronology which is now generally rejected ; and the wise of our day will no doubt smile at his simplicity in presuming to forecast so minutely the times and the seasons. But we may forgive him, considering the influence which his conviction seems to have had upon his conduct. There is a Scripture which says, "The end of all things is at hand ; let us, therefore, watch and be sober." The great explorer seems to have obeyed this injunction. A man of sincere piety, so far as we can judge, saving in the intolerance which he unhappily shared with the churchmen of his age, he sought to act upon his belief ; and reading that the Gospel must be preached in all the world before the end can come, he sought to do all in his power to open the yet undiscovered portions of the globe to the heralds of the cross. That this motive entered largely into his aspirations and endeavors is admitted by those who have studied his life most carefully. The following summary of the matter by Washington Irving probably does not exaggerate. He says :

"He looked upon himself as standing in the hand of heaven, chosen from among men for the accomplishment of his high purpose. He read, as he supposed, his contemplated discovery foretold in holy writ and shadowed forth darkly in the mystic revelations of the prophets. The ends of the earth were to be brought together, and all nations and tongues and languages united under the banners of the Redeemer. This was to be the triumphant consummation of his enterprise, bringing together the remote and unknown regions of the earth into communion with Christian Europe ; carrying the light of the true faith into benighted and pagan lands, and gathering countless nations under the holy dominion of the Church. ("History of Life and Voyages of Christopher Columbus," I., p. 37.)

To find a divine motive under what has been regarded as a purely human movement is always deeply interesting. While Carey was in travail with his missionary idea, there was a restlessness in his heart leading to a persistent importunity, which annoyed his friends and made him a subject of ridicule by his enemies. But later. Dr. Ryland, who had opposed him at the first, was compelled to say : "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fitly traced to any other source." In the heart of Columbus there was that same unrest as of one in pain with an irrepressible idea. He teased kings and annoyed nobles and wore out the patience of his friends by his importunate agitation. But looking backward now, and considering the share which the Western world is bearing in evangelizing the nations, who does not exclaim : "It must have been God who moved Columbus to this great enterprise !"

God's providences never move in a straight line or by a steady progress, but rather through perpetual advances and recessions, like the inflow-

ing and refluxing waves, till the tide at last reaches the high-water mark. So in the great missionary movement. The enterprise of Raymund Lull failed ; that of Baron Von Weltz later, met the same fate ; but the advancing tide attained its height, and overflowed in the epoch of William Carey, making the nineteenth century to be worthily called the century of missions.

The year 1792 was the birth-year of modern missions. Then the man who has been called "the greatest gift to the Church since Martin Luther" saw his long-cherished desire realized in the beginning of an organized movement for evangelizing the world. "There is nothing," says Fleming Stevenson, "more brilliant or heroic in our modern Church than that passage of her history ; and how nobly it rang out the old and rang in the new, as last century was changing into this, the crowded missions of to-day will testify."

In the year 1892 what do we see ? Instead of one William Carey, more than seven thousand living missionaries, whose hearts and lives are devoted to this divine enterprise. Instead of the £13 2s. 6d. cast into the treasury one hundred years ago, in the house of Widow Wallis, in Kettering, the Protestant churches of Christendom are now contributing more than \$11,000,000 annually for giving the Gospel to the heathen. The Baptist Missionary Society, begun October 2d, 1792, has been followed by successor after successor, till now there are more than one hundred foreign missionary organizations preaching the Gospel among every nation.

If we glance over these epoch-marking "92's" of the past centuries, we are filled with wonder and gratitude at what God has wrought. With what hope, with what enthusiasm, with what aspirations, with what prayers may we peer out into the future, trying to measure the triumphs of the Gospel which will be witnessed in the year 1992 !

THE STATUS OF MOSLEM WOMEN ACCORDING TO THE TEACHINGS OF THE QURÁN.*

BY REV. E. M. WHERRY, D.D., CHICAGO, ILL.

Some time since two articles of more than ordinary interest appeared in the *Nineteenth Century*, which were reprinted in the *Magazine of Christian Literature* for October, 1891. The first of these articles was from the pen of Mrs. Annie Reichardt, entitled "Mohammedan Women." In this article the author, who had spent some considerable time in the land of the Ottoman, gave a description of the degradation of woman under Moslem rule, which was by no means flattering to the sons of Islam, nor commendatory of their religion. Indeed, throughout her article the writer was plainly intent upon fixing a stigma of dark cruelty and low degradation of womankind upon the religion of the Moslem.

* Read before the International Missionary Union, 1892.

It was not, therefore, surprising that a defender of the faith of Islam should be found ready to champion the cause of his religion. Accordingly, three months later, another article appeared in the *Nineteenth Century* entitled "The Real Status of Women in Islam," by the Hon. Justice Ameer Ali, of Calcutta. In this article the honorable justice, who is the author of a learned work entitled "Personal Law of the Muhammadans," claims to have refuted the assertions of the Christian lady by declaring in terms that Islam is no more to blame for the evils complained of than Christianity is to blame for the cruelties practised by its brutal husbands, or for the impurity and seething corruption of the brothel. Turning to the low and degraded position of women in some Christian countries—notably in Mexico—he intimates that, were he to indulge in "*tu quoques*," he might make an onslaught upon Christianity not unlike that made upon Islam by his Christian antagonist. He points out that some of the things charged against Islam might with equal propriety be laid against the Old Testament teaching concerning the status of women. "The Hebrew maiden," says he, "even in her father's house, stood in the position of a servant; her father could sell her, if a minor. In case of his death, the sons could dispose of her at their will and pleasure. The daughter inherited nothing except when there were no male heirs. Marriages were invariably arranged by the parents, and wives were bought upon a recognized method of valuation. The Mosaic law set down the price at a uniform rate of fifty shekels—nearly £4 sterling of English money—but it nevertheless varied in practice, according to the station in the life of the bride and bridegroom. Unrestrained polygamy was practised among all classes. Child-marriage was frequent, as it still is, among the Jews of Palestine. There was no limitation to the power of the husband to divorce the wife. It was sufficient 'to write a bill of divorcement' and dismiss the wife for no cause whatsoever; the wife having no power to divorce the husband nor to apply even to the judge to release her from an irksome bondage." While admitting that Jesus treated women with humanity and taught the inviolability of the marriage tie, he nevertheless charges upon Christians of all ages practices in relation to woman which are a disgrace to Christianity.

This *reply* of the learned Sayyid is characteristic of Moslem controversy. It is, after all, a declaration of *tu quoque*. To present an array of *facts* which cannot be traced to the teaching of the Bible as the source from which they have proceeded proves nothing. The attempt to fix upon Christianity the practices relating to the treatment of women by ignorant and wicked men is to be guilty of the very fault he would criticise. Mrs. Reichardt claims that the teaching of the Qurán and the Traditions is responsible for the low position held by Moslem women. Fairness would require that in a "reply" the *whole teaching* of the Qurán should have been shown to be inconsistent with the aspersions of Christian writers, and especially of Mrs. Reichardt. "Two blacks never make a white."

Setting aside, then, the evils that grow out of "a godless materialism,

covered with a thin veneer of religion, be it Christianity, be it Mohammedanism, or any other form of creed," and the cruelties plainly attributable to ignorance, fanaticism or barbarism, let us look at the teaching of the books.

Of Jesus the Sayyid says that "Jesus had treated women with humanity." As to His famous declaration, "What God hath joined together, let not man put asunder," the honorable justice thinks he perceives an evasive answer and an impractical law requiring modification in any but "an embryonic community." Nevertheless, it would be folly for him to assert that such modification is to be found in the teaching of the New Testament Scriptures; the *one* only sufficient cause for divorce being entirely consistent with that Divine law of marriage which was announced in Eden and attested by the Lord and confirmed by His apostle: "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be *one flesh*." Of the Mosaic law, permitting the writing of a bill of divorcement, Jesus said: "For the hardness of your hearts he did it," and, "In the beginning it was not so." This teaching elevates woman to her place in Eden. She is "a helpmeet for man." She shares his love. There is no other with whom she may divide it. Shielded by love, she may rejoice every day all along the journey of life. In the household she is queen. And wherever men are impressed by this holy teaching, there woman is elevated to a position of equality with man.

How is it with the teaching of Islam? Now, in discussing this question we desire to avoid the error of fastening upon the religion of Islam any evils which may be fairly credited to human depravity and savage ignorance. We freely admit that every religion is open to adverse criticism and even denunciation if all the practices of its followers are to be debited against it. It may then be freely admitted that many of the cruelties practised in Moslem harems are entirely foreign to the teaching of the founder of Islam. It should also be freely conceded that the teaching of the Qurán has done much to abolish nameless heathen practices, and so far to better the condition of woman. On the other hand, it would be unfair to credit to *Islam* that liberty accorded to woman in some Moslem countries, where national or tribal customs have been retained which are at variance with the precepts of the Qurán. Hughes, in his "Dictionary of Islam" (p. 680), says that "the strict legislation regarding women, as expressed in Mohammedan law, does not affect their position among wild and uncivilized tribes. Among them she is as free as the wild goats on the mountain tops. Among the Afreedeas in the Afghan hills, for example, women roam without protection from hill to hill, and are engaged in tending cattle and other agricultural pursuits. If ill-treated by their husbands, they either demand divorce or run away to some neighboring tribe. Not a few of the tribal feuds arise from such circumstances."

"Among the Bedouins," Mr. Palgrave tells us, "their armies are led by a maiden of good family, who, mounted amid the fore ranks on a camel, shames the timid and excites the brave by satiristic or encomiastic recitations."

"The influence which Afghan women have exercised upon Central Asian politics has been very great; and, as we have already remarked, the Mohammedan State of Bhopal, in Central India, has for several generations past been governed by female sovereigns."

It appears, therefore, that the freedom enjoyed by such Moslem women is not due to the religion of Mohammed, but in spite of it, just as the degradation of woman in Mexico and South America, or any other Christian country, is in spite of the religion of the Lord Jesus.

Before inquiring, in regard to the teaching of the Qurán, as to the status of woman, let us note the attitude of Islam toward the revelation of previous dispensations. This is important, inasmuch as in any comparison of the religion of Mohammed and that of Jesus we are justified in expecting to find in Islam *an advance* upon Christianity. Each dispensation, according to Moslem teaching, has advanced upon its predecessor. Hence, in respect to the status of women, it is not sufficient for a Moslem to show that women are in no worse condition under Islam than they are under Christianity, but he should be able to show that their condition is *decidedly better*. Accordingly we find the Hon. Justice Ameer Ali declaring not only that woman secures many substantial rights under Islam, but he goes on to say: "All the privileges that belong to her as a woman and a wife are secured to her, not by the 'courtesies' which 'come and go,' but by the actual text of the law. Taken as a whole, the legal status of a Mohammedan woman is not more unfavorable than that of many a European woman, while in many respects she occupies a *decidedly* better position."

On the other hand, again, we do not want to be understood as maintaining that the religion of Islam has not bestowed upon woman any kind of blessing. We readily admit that the founder of Islam was a reformer who wrought reformation. Many evil customs were abolished or greatly improved. Wherever Islam gained ascendancy over a grossly idolatrous people—as in Africa, for instance—it certainly raised womanhood, as it also raised manhood, to a higher position than she ever could have held among fetich worshippers. It has accomplished a similar work among the lower classes of society in India, and we are not surprised to find the Sayyid indulging in a kind of pride akin to self-gratulation. It must, however, be confessed that history fails to reveal to us any high order of advancement of woman in Moslem countries. It avails to raise her up to a certain level, and that at best a rather low level, and there it leaves her. Thus it has done and thus it will continue to do so long as the Qurán holds sway over the thought and action of Moslems. The improvement of the status of woman under Islam depends upon men like the honorable judge of Calcutta, who have *departed* from the ranks of the *orthodox* Moslems, and who, by a rationalistic interpretation of the Qurán, have learned to explain

away those passages of Scripture relied upon in all ages for the cruelties practised against womankind. We are not, therefore, prepared to concede to Islam all that is claimed for it by this writer. We are *by no means* prepared to admit that Mohammed “*practically forbade polygamy and concubinage*, and placed woman upon a pedestal hardly approached *up to that time*.” On the contrary, nothing could be clearer than the *Scripture* authorizing the practice of both these evils. Take the passage from chapter iv. (“*Surat-un-Nisa*”) 3, which our “enlightened” Moslem friends are fond of quoting to prove that Mohammed “practically forbade polygamy and concubinage”—a passage quoted to this end by Mr. Justice Ameer Ali in the article already referred to. The passage is thus translated by Sale : “Take in marriage of such (other) women as please you, two or three or four (and no more). But if ye fear that ye cannot act equitably (toward so many, marry) one (only), or the slaves which ye shall have acquired.” Now, the very claim to make this passage inculcate the doctrine of monogamy is evidence of the desperate straits of the “enlightened” Moslem. In the light of *the example of the prophet himself* it is simply ridiculous. It is more than ever absurd when the *whole verse* is quoted. The teaching of the last clause plainly permits the one Moslem in a myriad, who may “fear that he could not act equitably” toward “two,” “three,” or “four” lawful wives, to decline to marry even one, and to content himself with “the slaves which he shall have acquired.” These slave girls he may treat as he pleases, without even the form of a marriage ceremony. With this clause staring him in the face, not to mention the example of the prophet, how can a man venture to say that Mohammed “practically forbade polygamy”? Other passages might be quoted from the Qurán sustaining our contention. The passage given, as well as many others, justifies the Moslem in taking as many slaves as he may desire besides his lawful wives. The passages quoted by Mr. Ameer Ali to show that Mohammed “forbade” the custom of slave concubinage do not either abrogate or modify the above regulations as to marriage. The first passage quoted from ch. iv. 24 has reference to the case of a *poor Moslem* who has not wherewith to pay the dowry or to support a free woman. He is advised to marry some other Moslem’s slave girl, *provided she be a true believer*, if marry he must, but is rather discouraged from seeking such alliances. “Whoso among you hath not means sufficient that he may marry free women, who are believers, let him marry with such of your maid-servants whom your right hands possess or are true believers, for God well knoweth your faith. Ye are the one from the other ; therefore marry them with the consent of their masters. . . . This is allowed unto him among you who feareth to sin (by marrying free women) ; but if ye abstain (from marrying slaves) it will be better for you.”

The other passage quoted from ch. v. 6 does not forbid concubinage, but merely stipulates that when a Moslem desires to have in his harem a Jewess or a Christian woman he may do so, provided he marry her ; *he*

may not have her for a concubine. "This day are ye allowed . . . free women that are believers and also free women of those who have received the Scriptures before you, when ye shall have assigned them their dower, living chastely with them, neither committing fornication nor taking them for concubines." Even a cursory reading of these passages, as quoted by our Moslem apologists, impresses upon our minds the thought that they are hardly fair in their method of dealing with their Scriptures.

Polygamy is without doubt one of the darkest blots on the moral and social teaching of Islam. It is admitted that Mohammed found it very generally practised among the tribes of Arabia and among surrounding nations—the Christians in general excepted. Jesus found it *universally* practised in His day, and whatever of improvement there was in the world in this respect in the days of Mohammed was due to the declaration: "A man shall leave father and mother and shall cleave to his wife, and they twain shall be one flesh." The influence of this teaching has gone on throughout the centuries, so that to-day the *laws* of all Christian nations condemn polygamy in every form; not only so, but through its testimony even our "advanced" Moslem neighbors have recognized it as "opposed to the general progress of civilized society and true culture," and are in consequence making sturdy attempts to show that it is also opposed to the teachings of Mohammed. Even if, however, the trend of the teachings of Mohammed were against polygamy, as is claimed, the influence of his example was not, so that we have both in the precepts already quoted from the Qurán, and in the example of the prophet, a sufficient reason for the fact that Moslems have made no progress toward a pure monogamy since the days of the Hegira. If it be said that polygamy is not generally *practised* by Moslems, it is sufficient to say that it is practised *to its utmost possibility of extent*. As many as ninety-five per cent of the Moslems of India are monogamous only by the dire necessity resulting from poverty and *a paucity of women*. Were Christians to become polygamists to-morrow, only two or three per cent of the population could actually put it into practice. The evil of the system does not lie in its *prevalence*, but in the fact that it subjects *every* Moslem woman to the possible chance of having a rival introduced into her home who should hold a larger share of her husband's affections than she. Does she protest? Does she plead the claims of "progress in civilized life"? Does she argue for the cause of "true culture"? The Moslem husband points her to the Qurán and to the prophet himself! Dare she rebel against her religion? No; she must submit. Is she not "one who submits"—a *Musulmáni*? This is the only pious course for her to pursue. Her father and mother will join with the Mullah and the Maulvie in urging her *to submission*. *It is the will of Allah.** A natural corollary to polygamy is the seclusion of women. This partly results from the necessity of providing separate apartments for the various

* "It is not for a true believer of either sex, when God and His Apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own" (chap. xxxiii. 36).

wives and their children, and partly from the moral degradation which accompanies the system.

The purpose of these rules was to secure greater purity of life, and under a system of social life which at once introduced into the houses of the wealthy a number of wives, concubines and slave girls, these rules seemed to be absolutely required. *The prophet's own* experience with Zainab, the daughter of his adopted son, together with the scandal which threatened to ruin the character of his favorite Ayesha, must have impressed upon him the need of thus secluding the wives of the faithful from the temptations and perils of promiscuous intercourse of the sexes. However that may be, *the law of the Qurán requires that women live in seclusion.*

This seclusion of women results in a *degradation* of both sexes. The Moslem men know little or nothing of the refinement which is born of the influence of pure womanhood. They see in woman only a being whose presence suggests to their minds the weaknesses and follies of the sex and the duty of turning away from temptation. On the other hand, women are early taught to hold the morality of men in low esteem. None may be trusted but fathers and brothers and sons. Is it any wonder that under such a system the moral status of the Moslem world should be low? A missionary who has lived among the Moslems of Turkey for twenty-five years says: "The burning denunciations of the Apostle Paul in the first chapter of Romans are applicable to tens of thousands in Mohammedan lands to-day." A missionary of similar experience in India says: "However the phenomenon may be accounted for, we, after mixing with Hindus and Musulmans for nineteen years, have no hesitation in saying that the latter are, as a whole, some degrees lower in the social and moral scale than the former." In the matter of marriage this seclusion of the women renders it necessary to negotiate the contract through a third party. Mr. Ameer Ali makes a great deal out of the law that no woman may be married without her consent. He does not, however, tell us by what methods and under what influences this consent is secured. Manifestly consent in a Moslem harem is a very different thing from consent in a Christian home. There the consent is obtained by third parties, who may be likened to agents in a business concern. Samples are shown, the order given, and in due course the goods are consigned to the purchaser. In the marriage "deal" the parties often see each other for the first time after the contract has been closed. The writer once attended a Moslem wedding, where the first opportunity the bride and bridegroom had of seeing each other's faces after the marriage ceremony was beneath an ample sheet covering both their heads as they, with the aid of a candle, saw each other in a looking-glass! When a girl has been educated from childhood with a view to marriage, when marriage is held up as the great end of a woman's existence, and when single life is held to be a disgrace for any woman, the matter of consent is easily managed. Should a Moslem woman possess spirit enough to investigate for herself, and with the aid of some aged female

friend arrange to marry a man of her own choice, she would be denounced as a wicked and abandoned woman. So much for the free woman of Islam ; but what of the slave girls whom the "right hands" possess ? They give their consent to the will of their masters, just as the sheep brought to the slaughter give their consent.

Let us now look at the position which a wife holds in a Moslem harem. We will just take any ordinary case, and see what the law of the Qurán provides for her. She is wife No. 1. She is exhorted to be faithful and obedient to her husband. As we have already discovered, she must remain in seclusion—*i.e.*, she must avoid being looked upon by men other than near relatives, and she must not look upon them. Her duties are in the household. She must not neglect her devotions, for while women are not excluded from the mosque by any command of the Qurán, it is universally regarded as a propriety for them to observe their devotions in private, and this practice is surely in accord with the harem system. If a woman have a husband of good temper and affectionate disposition, her home may be measurably happy, though her chances of intellectual development are few indeed. If, on the contrary, she have a heartless and cruel husband, her life becomes insufferably miserable. She has but little recourse in such a case unless she have influential relatives, wealth, or beauty—circumstances which may enable her to defend herself with a threat of seeking a divorce. Her husband *may* divorce her at any time for no other reason than that he does not like her or that he is angry with her, but this liberty accorded him by the Qurán is modified by many collateral circumstances, so that he is less likely to pronounce the fatal words than to solace himself with a *second wife*, and thus at once please and avenge himself.

If he be of a violent temper, he may avail himself of the permission of the Qurán, and administer *corporeal* punishment. "Those (women) whose perverseness ye shall be apprehensive of, rebuke ; and remove them into separate apartments and chastise them." It is true that this permission was not given to enable a man to tyrannize over his wife, yet the fact that the power is placed in his hands, he is ever ready to use it unlawfully. *Arbitration* is frequently resorted to so as to avoid the extreme measure of either corporeal punishment or divorce. With all these discouragements to divorce, added to the law preventing a man remarrying a thrice-divorced wife until she have been married and divorced by another, divorce is nevertheless cruelly frequent. Whenever it occurs, and however cruel it be, it is always in accord with the teaching of the Qurán. It is *exceedingly common to find* men who have had a dozen wives married and divorced in succession. Such divorced wives, bereft of their children and excluded from their homes, usually have nothing better before them than to seek a new alliance, with the possibility of being divorced again. Thus we see how that polygamy may, through the divorce laws of the Qurán, lead up to what Sayyid Ameer Ali calls "unlicensed polyandry" in the Moslem East as well as in the Christian West. Under laws and customs like these, where

the power to secure a divorce is nearly if not always predicated of the man ; laws which at once secure the freedom of the man on the payment of the dowry, which he may fail to do on one pretext or another, while the woman is held in bonds for a period varying from three months to two years ; laws which make it possible for a man at any moment to introduce other wives and concubines into his home ; laws which make divorce mean to the wife separation from her children ; laws, in fine, which seclude the weaker sex and place them at the mercy of any brutal husband—under laws such as these, bearing the *imprimatur* of a religion purporting to be the religion of the true God, the position of woman is one of degradation.

This degradation is none the less because the victim may not realize its extent. It is none the less because she may be in a way content with her condition. Slavery is no less hateful because the sable bondsman may seem to enjoy a great deal of ease and happiness. Such phenomena only illustrate the endurance of poor human nature and demonstrate the fertility of man's ingenuity in devising ways and means to secure enjoyment. The very fact that the slave learns quietly and patiently to endure the sharp blow of the lash only serves to give emphasis to the degradation of his condition. So it is with the Moslem woman. She may be content with her condition. She may even refuse to heed the voice of those who would bring her the Gospel of a better condition. Such conduct may only reveal the greater depth of her degradation. Her true condition can only be understood when it is compared with that of her sisters in truly Christian homes. Look at these two classes and compare them from almost any standpoint excepting that of native aptitude, and we can discover what Christianity has done for the one and what Islam has done for the other. The Christian woman may not occupy every sphere open to a man simply because she is a woman ; but, on the other hand, she is able to do a work which men cannot do or cannot do so well. In our schools she studies the same subjects and recites in the same classes. Beyond the school room she engages in many of the same professions. She is honored in the home, in the school and college, in the Church and State, in social life. On the stage, the rostrum, and even in the pulpit she is recognized as the leader and educator and instructor of men as well as women. All this because of the Divine Gospel of liberty taught by the friend of Martha and Mary. Explain the phenomenon as you will, woman secures her true position lost by the fall in Eden by faith in Jesus Christ.

With the Moslem woman how different ! Estimated in the book of her religion as inferior to man, she ranks as scarcely more than half a man. Two women must appear in court to combat the testimony of one man, and a woman may only inherit half the amount allowed to her brother. Secluded from free intercourse with the world, she cannot as a child or as a mother gain that practical acquaintance with the affairs of this world that would enable her to undertake any duty outside the harem. Not only so, but were she to secure the qualifications necessary for such a work, she

would by her religion be debarred from the exercise of her talents. What with the harem and the dark shadow of the system of polygamy and divorce the ambition of woman is crushed ere it begins to rise. The very exceptions which are paraded by our Moslem writers to show what Moslem women have been able to do supply me with my best proofs. These few are conspicuous for their rarity. These women have been what they have been by virtue of having had courage to act independently of the teaching of the Qurán and the Ulama or Moslem Hierarchy.

We maintain, therefore, that the position of woman under Islam is one of comparative degradation, and that her hope of advancement to a higher position is not in the Qurán or the traditions of Islam, but in the Gospel of Jesus Christ.

A MOSLEM "BACK-FIRE."

BY REV. J. K. WILSON, TAUNTON, MASS.

Just now there is an exceedingly interesting problem in defensive tactics being worked out by the Mohammedan authorities in Syria. The chief missionary agencies in that region are the Presbyterian Board of Foreign Missions of the United States and the British Syrian Missions. The former, with its magnificent American College at Beyrout as a centre, is making itself felt in many ways throughout the land. It has always devoted much attention to education, and its mission schools are to be found in almost every town or village of considerable size. The latter was founded by Mrs. Thompson distinctively for the work of female education in Syria, and has spent most of its energy in this direction, giving to the girls what was denied them under Mohammedanism. The schools of both these societies—the one for boys and the other for girls—have existed side by side in the same villages; and the superior intelligence and enlightenment which the traveller in Syria must note is due in no small degree to these.

But within a short time their prosperity has been checked, and checked in a strange way. When the prairies are on fire the settlers often protect their possessions by building what they call a "back-fire," setting fire to the grass and stubble just about them, and thus making a burned space over which the great waves of the on-rushing sea of flames cannot pass. So Mohammedanism has set its "back-fire." It proposes to fight the teachers and missionaries with their own weapons. It will withstand the school by the school. One pertinent illustration of this determination is herewith given. Two or three years ago a new governor came to the district of the Bekaa, which includes the eastern slope of the Lebanon and the western slopes of the anti-Lebanon ranges, with the beautiful and fertile valley lying between them. This man seems to be a kind of Yankee-Moslem, or Moslem-Yankee. He is not content to sit still and levy his taxes and get rich. He has a habit of looking about him to see what is going

on. Among other things, the work of the mission schools attracted his attention. He saw that the boys and girls attending them were surpassing other boys and girls in knowledge and intelligence. And he found, too, that a great many of them were forsaking Mohammed for Christ, and that most of those who remained Moslems were so only nominally, for convenience and self-interest rather than from conviction. Being quick-witted, it didn't take him long to reason back from effect to cause ; these Christian schools are undermining Mohammedanism. Therefore they must go. But how ? Doubtless it would have been to his mind altogether the easiest and most satisfactory solution of the problem to introduce the time-honored methods of the sword and bow-string ; but, unfortunately for him and his wishes, the old times are not these times, and he dare not resort to the argument of force. But what he cannot do by force he will do by guile. Accordingly he has established throughout his district a system of Moslem schools, setting apart for its support a certain portion of the taxes of the district. Moslem parents are forbidden to send their children to the Christian schools, and are required to send them to the Moslem schools. Once in awhile the governor goes through the villages on a tour of inspection. He visits the mission school. "Any Moslem children here ?" is his question. Woe to the luckless chap who is pointed out to his excellency as a son of "the faithful." Forth he must come, and out he must go, counting himself exceedingly fortunate if he escapes a whack from the gubernatorial walking-stick as he goes. Under such persuasive and convincing methods, it can easily be believed that the Moslem constituency of the mission schools is rapidly lessened. In Baalbek, where these facts came most directly under my observation, the boys' school had numbered upward of one hundred pupils, while the girls' school had an enrolment of about two hundred. These numbers have been reduced to about thirty or forty for each school, most of those now attending being children of Christian parents, or, at least, of those who are but indifferent adherents to the prophet.

All this seems to be a great set-back to the cause of education in Syria, and doubtless it is. There is, however, this other side to the matter. In order to compete at all with the Christian school, the standard of the Moslem school must be and is being raised. The typical Mohammedan school is a curious thing. It is held in a room bare of all furniture, even of seats, but having a raised platform across one end. Here sits the master, cross-legged, with the Koran before him, and with rod in hand. Before him on the floor sit the boys, also cross-legged. The text-book is the Koran, or Mohammedan Bible. The master reads a sentence from its pages, and the pupils repeat it after him in shrill and piercing tones. Again and again, and yet again, through the livelong day. Brightest scholar he with strongest lungs and shrillest voice. In some places more is attempted ; but in the main this is the Mohammedan idea of education.

But when brought into contrast with the teachings of the mission

schools, this is found sadly deficient. Common-sense rejects it as a substitute for that which is denied. In order to be at all successful in his plan, the governor must make his schools come somewhere near the standards raised by the mission schools. And he is trying to do this. The Koran is no longer the only text-book. The pupils are taught at least the rudiments of what we understand by a "common school education." And while it is true that this teaching is far less thorough and satisfactory than that which is given by the missionaries, it is also true that, since there are many in these new schools whom the missionaries could not reach, there are more children in Syria to-day enjoying what may be called in a very loose way "a liberal education" than there ever were before.

And this is true not merely respecting the boys. There has come to pass that until now unheard-of thing among Mohammedans—schools are opened for the girls, and they are being taught like their brothers. After centuries of denial that woman has a soul, or that she can be taught anything more than a dog or a horse might learn, Mohammedanism has been compelled to change its base, and not only to concede the possibility of her intellectual development, but also to provide facilities for that development. Poor, bungling, imperfect these are, doubtless, at their best; but they are almost infinitely better than none at all. And their real significance lies in the tendency they suggest, and the end to which they point. The poet's line is true in quite another sense than that in which he intended it :

"A little knowledge is a dangerous thing ;"

dangerous to ignorance and superstition, and to whatever grows therefrom or is built thereon; for the little knowledge has a curious trick of growing into greater knowledge, and the one first question of a dawning intelligence is apt to be the herald and prophet of scores and hundreds more following closely after. The door of the Moslem school-house, swinging open at a woman's touch, is the door out of the monotonous seclusion, the degraded and debased conditions, the almost animal-like existence in which the women of Eastern lands have so long been held, out into the open world of sunlight, and liberty, and truth. That door once opened can never be shut again. It is one thing, as we learned long ago in the familiar story in the "Arabian Nights," to let your geni out of the bottle; it is quite another thing to get him back into it.

It really looks, therefore, as though the Moslem governor had been the least bit "too smart" in this scheme of his; as though he had overreached himself. In the end this "parochial school" back-fire of Mohammedanism may prove a blaze to consume that which it was set to protect.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—"The Brahmos have done a good work in their protests against the evils of caste, and in every public question of morals they are generally on the right side. But as their teaching on sin and atonement is much the same as the Unitarians', they have failed to impress on their followers any sense of the sinfulness of sin. They have never reached the poor and uneducated, and at the present time their influence is steadily decreasing."

—*Church Missionary Intelligencer.*

—"The Northwest Provinces lie between the Punjab on the northwest and Bengal (or the Lower Provinces) on the southeast. Through the whole of their extent, from end to end, they are traversed by the two great sacred rivers, the Ganges and the Jumna. The Ganges, bursting in from the Himalayas on the plains at the peculiarly sacred place of Hurdwar (*Haridwar*, gate of Hari or Vishnu), holds the more northerly course, and flows past many large towns (Cawnpore among the number) to Allahabad, where the Jumna meets it, and the two great rivers flow in one stream past Benares into Bengal. The Jumna flows past the very sacred place of Muttra, past Agra and other large towns, and loses itself in the Ganges at Allahabad. The province is in an especial way the true home of the noble old Aryan race. Mr. Sherring, in his 'History of Protestant Missions in India,' speaking of the people of the Northwest Provinces, says: 'In place of the stunted, dark races of Bengal, of great vivacity, and of considerable keenness of intellect, you have a fine, stalwart people, tall, strong-limbed, often powerful, of noble presence, ready to fight, independent, of solid rather than sharp understanding. The Bengali is proud, but it is because he is subtle and quick-witted, and thinks he is capable of overreaching you. The Hindustani is proud, but it is because of his trust in his strong arm, because of his long pedigree, because of his well-cultivated, manly habits.' He further says: 'Hinduism is in the fulness and maturity of its strength in these Upper Provinces, where it has acquired a strong compactness of an almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the northwest than in Bengal, and, indeed, than elsewhere in India.' It was in these provinces that the chief scenes of the Mutiny of 1857 were enacted, and the names of many of its towns—Meerut, Cawnpore, Agra, etc.—are invested with a sad significance to many in this country to this day. The great masses of the rural population (the backbone, as they have properly been called, of the populations of India) have been, to a large extent, almost untouched."

—*Church Missionary Intelligencer.*

MISCELLANEOUS.

—"How busy death has been in our missionary ranks! We never remember publishing such a list of departures in our obituary. Sixteen who have borne the extreme heat or cold and the burden of the day in one or another of our fields have been lately called away. Eleven of these had retired from active service, and include such veterans as Brother Wünsche, aged eighty-eight, and Sister Wedemann, eighty-six. The former, like several on this list of departures, served in Surinam; the latter in the West Indies and South Africa, where she and her husband ministered to lepers on Robben Island. Brother Ribbach was for thirty-one years in Labrador, and Sister Bentien, lately a member of our Dublin congregation.

had labored with her husband in Barbadoes and the Danish West Indies."—*Periodical Accounts* (Moravian).

—"For some reason which we cannot explain, dispatches are occasionally sent from San Francisco to the papers on this side of the Rocky Mountains indicating some terrible state of affairs at the Sandwich Islands, and so we have had of late reports of the sickness and death of the queen and of various insurrections. These dispatches have not only been without foundation, but they seem to be prompted by malice. Affairs in the Hawaiian Islands are moving forward peacefully and prosperously, the queen is in good health and is ruling well, meeting the approbation of the better class of citizens. Our friends will do well to accept with great caution any dispatches emanating from San Francisco which have an unfavorable bearing upon the Hawaiian Islands."—*Missionary Herald*.

—"It is far from unusual that a European comes among a so-called uncivilized people with the notion that among so rude a race mere unregulated caprice is the spring of its whole behavior. How astonished he is when he discovers that every action, public and private, is rigorously governed by settled usage, to which the most solicitous obedience is rendered! This, for the missionary, is a discovery of the highest moment. It is such usage on which he must mainly depend to maintain a remnant of ethical consciousness, on which he can found his endeavors. The heathen *religions* are so far from affording such a basis that they are in great measure the cause of demoralization among the heathen peoples. They are the source of all manner of pagan abominations.

"So soon, now, as it is seen that missions are to aim, not merely at converting individual souls, but at gaining over whole peoples, it results from this that they must address themselves to the problem of converting heathen usages into Christian. What that means, and with what extraordinary difficulties it has to contend, is worth some slight consideration.

"If the missionary, as he ought, is to intervene with decisive authority in this field of ethical usage, he must, first of all, be well informed on more than one side. On one hand he must be possessed of right apprehensions of Christian ethical usage, amid which he has grown up, and which he brings with him. He must be clearly conscious how vast a part of this is of no essential significance for Christianity, of merely casual and local character, how much that to us appears a necessary part of good usage was wholly unknown to the apostles, and, indeed, to the reformers. Of course, then, he should understand that it would be purely arbitrary to require of the heathen that in all these particulars they should regulate themselves according to the standard of use prevailing in Christian Europe.

"On the other hand, the missionary, before proceeding to decisive action, must assure himself that he thoroughly understands the import of the prevailing usages which he finds among the heathen. This will be exceedingly difficult to ascertain, for, in general, all the answer he will receive to his inquiries will be that so it is, and so it always has been. The first and great question is: Which of the usages of the people, now that they have become Christian, may be retained, and which must be abolished? From what we have said already, it follows that the social use of Christian Europe is by no means always to be applied as a standard. Many missionaries have insisted on doing this, and have afterward come to see that they had committed injurious errors."—*Missions-Berichte* (Rhenish Missionary Society).

—“Rationalism is eating its way into the very heart of Judaism. But this disintegration must sooner or later be followed by reconstruction ; for the Jew, with his marvellous history and traditional associations, cannot live without God, and so many are being led, in the weary search for the God whom their forefathers knew, to embrace Christianity, or, if not Christianity, then some form of Unitarianism, which is usually only a temporary halting-place previous to their acknowledgment of Christ as their Messiah. Mr. Israel Zangwill tells us that ‘the deserters from Judaism are daily becoming more numerous, and the plutocracy ennobled goes over to Christianity.’ Certainly evangelistic efforts of recent years have been vastly more fruitful, and it is not too much to say that an absolutely unique opportunity is presented to the Church of God.

“But it may be said that these sceptical influences are only felt by a certain section of the Jews. This is in part true, but it is also true that even among the so-called orthodox there is a spirit of restless dissatisfaction. Many feel that Judaism, so far from realizing the hopes of the Old Testament, has resulted in failure, and they are becoming increasingly aware that the only solution of their difficulties is the acceptance of Christianity ; and though they hesitate to take the step, the drift toward Christianity is very marked. They imitate Christian methods, come to services and sermons in our churches, read the New Testament, and recognize the noble qualities in the life of Jesus of Nazareth ; and when the revised translation of the New Testament appeared they spoke of it in the highest terms as a Book of which the Jewish race might be justly proud. M. Debré, Rabbi of Neuilly, near Paris, writes in the *Jewish Quarterly* that now new-born children are brought to the synagogue to receive the blessing of the rabbi, just as Christian children are brought to baptism. There is also a ceremony of initiation for boys and girls of twelve and thirteen years, at which the boys appear in black and the girls in white, very much like our confirmation, and for which they are carefully prepared by the rabbis. The rabbi is now summoned to the bedside of the sick and dying ; the coffin is strewn with flowers as among Christians ; the Hebrew prayers are replaced by others in the vernacular ; the organ and choir have found a place in the synagogue ; sermons are frequent, and an afternoon service is provided for the ladies ; the rabbis dress very much as the ordinary clergyman. All this shows that the relations between Judaism and Christianity are no longer those of hostility, but of growing appreciation ; and in this drawing toward the Christian Church may we not see some preparation for that national acceptance of Christianity of which the prophets and the apostle speak ? But be this as it may, the Church of God has a great opportunity for evangelistic effort, of which she ought most earnestly to avail herself.

“With regard to the Jews in Oriental lands, who, if we include Russia, constitute probably two thirds of the nation, they still retain the same fixity of religion as of old. But the persecutions to which they have been exposed have led many to ask, ‘Why are we thus persecuted ?’ and in the endeavor to find an answer to this question a considerable number have embraced Christianity. The circulation of the Word of God and the untiring efforts of the missionary are gradually leavening the masses with an increasing knowledge of Christ ; and the history of Jacob Rabinovitz in Bessarabia, of Rabbi Leichenstein in Budapest, and the awakening which has lately taken place at Saratov, in Russia, where in a few days two hundred and fifty Jews embraced Christianity, show that the seed sown is already germinating. And may it not be that in the near future, under the fer-

tilizing dews of the Spirit of God, it will yield the great national harvest of which the apostle speaks, and 'so all Israel shall be saved'? And when this blessed consummation does arrive, it is abundantly evident that the Jews by their linguistic abilities, and by their ready adaptation to the most diverse national surroundings, will make heralds of the Gospel absolutely unique in their effective qualifications. Their restoration to the Divine favor will be an invaluable addition to the Church of God, bringing fresh vigor to her ancient life, and realizing the completeness of her predestined ideal, and so the future conception of the apostle will, in God's own time and way, be accomplished, and the world, awake from the death-sleep of ages and through the acceptance of life and Christ, become the universal possession of humanity."—*Jewish Intelligence*.

—The Rev A. W. Lewis, of Schreiber, Canada, says in the *Presbyterian Record*: "A Roman Catholic chapel and three Protestant churches protest against sin. The Episcopalian, Methodist, and Presbyterian ministers live within gunshot of each other. (They endeavor to use their guns on the *enemy*.) The Episcopal and Presbyterian churches are separated only by the street, and this is unseen on Sabbath, for one week all go to the Episcopal, the next all come to ours. Their pastors take Sabbath about to preach 'along the line.' The greatest harmony exists to their mutual edification."

AFRICA.

—"The Bulletin of the Geographical Society of Lisbon prints a letter from one of the Roman Catholic missionaries in the Ganguella country, beyond Bihé, in West Central Africa. This territory stretches inland to the Zambesi. The writer reports these natives as docile, timid, imitative, and eager to learn; appreciating kindness, and having a feeling for the beautiful. They are dextrous workers in wood and iron, and do not oppose to civilization the cold resistance of those who do not wish to know anything more than what they have learned from their ancestors. Around the Catholic mission station native families have settled, and are cultivating successfully not only the native products, but those of Europe; among them wheat, which yields sixtyfold on land relatively poor. The missionaries, aided by their school-children, have dug a canal for irrigating purposes. The governor of Benguella, who has visited Carsenga, examined the school in reading, writing, arithmetic, spelling, and the Portuguese language. 'It is even necessary to moderate the zeal of the little blacks for study.'"—*Missionary Herald*.

—It gives an idea of difficulties in Africa, when Bishop Smythies, of Zanzibar and Nyassaland, says that if part of his diocese lay in London, it would be easier for him to superintend it than to have charge of Nyassaland. He can go to London in twenty days or less, but for a visit to Nyassaland and return he must allow six months! How would it do to appoint him Bishop of Zanzibar and London (with several auxiliaries), and to transfer the Bishop of London to the Lakes? Then the complaint could not be made that no home dignitary has ever recognized a call to the mission fields. Such exchanges may some day not appear so ludicrous as they do now. Why should not a Boniface, in his old age laying aside a great primacy that he might receive the crown of martyrdom among the heathen, be as possible now as eleven hundred years ago?

—It is known that the Universities Mission brethren belong to the High Church party of the Church of England. Their converts are strict in

observing the fasts of the Church, but the food which they save they bring to the church to be sold for the poor.

—Herr Merensky, of the Berlin Mission on Lake Nyassa, says of the Konde tribe, among whom it is to work : “ You can hardly imagine, for Africa, anything more idyllic than a Konde village. First, well tilled fields announce that it is near ; then we often see a widely extending banana grove, which is inseparably involved in the very existence of the village. In the banana-wood things are cleanly, the streets are swept, and soon you see here and there neat cottages of bamboo and unburnt brick, sometimes also longer, quadrangular houses for the youth. The eye is particularly struck by the seemly cow stables, of which the chiefs have built the largest. We saw at Makendza one 120 feet long, and at Mabynsa one was going up which could hardly have been less than 200 or 250 feet in length. The dwelling houses are often so neat and clean that they would draw attention even in Europe. Their form is round, the under part being of bamboo and unburnt brick, and the upper part being like the familiar Basuto houses.

“ When I add that stock-raising receives such attention among the Kondes as that the cattle are regularly smoked to clear them of the dangerous bush-lice, and often washed to keep them thoroughly clean, this people appears as one of the most advanced in Africa. It is especially significant that its culture appears to be indigenous. There are many indications that the Kondes have been settled for centuries at the northern end of the lake, and have gradually learned how to develop the resources of their country in this effective way. The people are of a strong and muscular build. Even the well-known African flatfoot is by no means universal among them ; where it does show itself, it is less coarsely developed. The color is dark, especially in the proper nucleus of the tribe, who live by the lake. You notice among the men many whose features speak of reflection. It struck me with surprise that the elder people often have pleasing faces, whereas the Caffre proper, if a heathen, is almost sure to grow ugly with age. The reason may be that the Kondes appear to be a very sober race. Even the common sorts of African intoxicants are not much brewed among them. They do not practise circumcision, and thus two walls, which in South Africa resist the advance of Christianity, are not found here. The religion of the people is ancestor worship. They have words for Spirit, God, for sacrifice and prayer. Thus far I have discovered no trace of magic. There appears, therefore, to be here such a soil for the diffusion of the Gospel as is seldom found in heathen lands. The people, moreover, appear to have many praiseworthy traits of character and usage. Thus far we have scarcely lost anything by theft or by mendicancy ; chiefs who came into my tent behaved themselves in a serious and seemly manner. They handled nothing, still less did they laugh at what they did not understand, but sat modestly on the camp-stools that were handed them, listening with serious repose of manner to the topic of conversation. Before us lay this noble mission-field, into which we had entered on leaving Kasonga, and our hearts swelled more and more with joy at the thought that *our* society, that *we* have been called to cultivate this field ; but a look at the coast lagoons, through which our way led us, and at the three hammocks with their fever-stricken occupants, reminded us that the fruits of this field can only be gathered through sacrifice ; yea, perchance through heavy sacrifices.”—*Berliner Missions-Berichte*.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Attitude of the Educated Classes of India toward Christianity.

BY REV. J. E. ROBINSON. BOMBAY, INDIA.

It is the deliberate judgment of those in a position to form correct opinions on the subject, that at no period in the history of Indian missions have the status and prospects of Christianity in the Indian Empire afforded such solid ground for encouragement on every hand as at the present hour. Those who know India best and are most familiar with the march of movements in that great empire, unanimously confirm this judgment; and among them will be found some of the very highest State officials—viceroys, governors, members of council, and also distinguished scholars; men who have no personal interests to serve by taking a prejudiced view of the situation, but whose official position and duties have made it necessary for them to thoroughly familiarize themselves with the figures and facts as they actually exist.

But while the position of Christianity in India is so well assured, and its outlook more hopeful and satisfactory than ever before, it must not hastily be assumed that the crisis of missions in India has been fully passed, that the outer works have been utterly demolished, and that all that remains to be done is that the victorious army should rush through the breach and proudly plant the flag of conquest on the citadel. It is desirable, for many and obvious reasons, that the Church should understand that this is far, very far indeed, from being the case. To all human appearances—notwithstanding the indisputable fact that the Christian community is increasing at a far more rapid rate than the general population—many a campaign must needs yet be fought, many a “million for missions” cast into the Lord’s treasury, and many a life laid upon the altar of sacrifice,

ere the consummation so devoutly to be wished crowns the great missionary enterprise of the Church of God in India.

Two closely-related facts should have the effect upon the Church of strengthening her faith, stimulating her hope, and awakening her profound gratitude, on the one hand; and of developing her patience, increasing her zeal, and kindling larger enthusiasm, on the other. These are, first, Christianity has secured a magnificent strategic position and most excellent vantage-ground from which to prosecute and carry on her work of conquest and assimilation; and, second, there remains yet very much land to be possessed. Never before have converts from heathenism all along the line been so numerous. Where twos and threes, or at most tens and twenties, were added to the Church a few years ago, hundreds and even thousands are now gathered; and these results are effected under such circumstances as to abundantly warrant the belief that great “breaks” may be expected very soon among these gregarious peoples. A notable fact in connection with the movement toward Christianity of large numbers of the lowest classes of the people, within the past year or two, is that it is not confined to one province or part of the country. From several sections the tidings come that the common people are manifesting an unusual interest in Christianity, and becoming remarkably responsive to evangelistic efforts. In some places accessions have been more numerous during the past twelve months than in as many previous years. There can be no doubt that the hearts of the disadvantaged multitudes are being moved by the Divine Spirit, and that this providential movement is bound to gather increased momentum with the passing years.

But while this is true and rightly awakens our gratitude and thankful-

ness, it should be remembered—not by any means despondently—that up to the present time missionary successes have been achieved almost exclusively among the lowest classes and from the non-Aryan races chiefly. The higher castes of pure Hindus have hardly been touched; and it is claimed—with some degree of truth, I believe—that the number of converts from the higher educated classes is proportionately less now than it was twenty, thirty, or even fifty years ago. This may be satisfactorily accounted for, perhaps, by the fact that the efforts of the missionaries of the past generation were much more largely directed toward the educated classes and higher castes than at present. The policy in this respect has been considerably modified, and not unwisely, in the view of the writer.

Let the Church, then, thank God for the past and take courage regarding the future. Let her rejoice, as well she may, over what has been accomplished; and, possessing her great soul in patience, gird herself anew for the completion of the stupendous work she has undertaken. It is due to the Church that she should know all the facts and clearly apprehend the situation; it is due to those whom she has sent to the front, that she should neither be too sanguine of immediate victory nor too impatient because it draws not near with the desired rapidity. That the progress made has been far greater than was ever anticipated by the projectors and pioneers of missions in the last century is undeniable. Let not the Church now stultify herself by waxing restive because the final victory tarries. The victory is coming; it will fully come when the Church shall have done what she ought to do to secure it, and when she is prepared for it.

To all who desire the most effective and speedy evangelization of India, it cannot be otherwise than deeply interesting to inquire how the higher classes are affected by the present evangelistic successes among the lower? What is the attitude of the educated classes to-

ward Christianity? To the first question it may be briefly replied that, generally speaking, the higher classes do not seem to be aware that anything transpiring around them in the form of a religious movement demands serious attention at their hands. They so thoroughly despise the low castes that movements of any kind among these are matters of little concern. In the minds of those who have come to know that Christianity is making headway in some directions, the predominant feeling is either one of settled conviction that these baser classes are wholly incapable of permanent social and moral elevation; or, a complacent concession that Christianity is welcome to all it can get or make out of such contemptible and unpromising material.

In attempting an analysis of the attitude of the educated classes toward Christianity, we first of all perceive that it is of a very complex, self-inconsistent, and paradoxical character. To any one acquainted with India and its philosophical systems this will not be surprising; for, as one has justly said: "The Hindu mind has long surpassed all other minds in the ability to hold, or believe itself to hold, at the same time, two or more opinions which appear to be wholly irreconcilable. Indeed, an acknowledged note of the Hindu mind is 'eclecticism issuing in confusion,' which has been said to be 'the very method of Hindu thought.'"

1. The first element in the attitude of the educated classes toward Christianity, which may be noticed, is *disquietude*.

There can be no doubt that a widespread feeling of anxiety and foreboding exists in regard to the spread and ultimate triumph of the religion of Jesus Christ. As a proselyting religious system and assimilating spiritual force Christianity is no longer despised and held in contempt as it once was. Everywhere in India, among enlightened adherents of all religions, there unquestionably prevails a deep-seated, unwelcome, and troublesome conviction that

the final result of the conflict between Christianity and these religions is merely a question of time. As education becomes more general and thorough, the past triumphs of Christianity and the meaning of its present restlessness, world-wide aggressiveness and calm confidence of ultimate victory are more clearly apprehended than ever before; and this better acquaintance begets a corresponding anxiety on their part as to the fate of their largely-discredited systems. "This absorbing, assimilating power," they reason, "which so confidently aims at nothing less than the moral subjugation of the whole world, and has come to India with the evident purpose of remaining until its cherished object is fully accomplished—this mighty force, under the banner of which earth's foremost nations are marshalled, and under whose fostering care the noblest civilization the world has ever known has been developed—surely such a force is not to be despised or lightly esteemed!" They reason rightly. To many reflective minds the issue itself is not doubtful; but while some congratulate themselves that the dreaded crisis is hardly likely to occur in their time, and therefore they may calmly pursue the even tenor of their way, content if the evil day be staved off until they—and perhaps their children and grandchildren—have passed off the stage; others are unhappy in contemplation of the dire probability, and give vent to their feelings by the exhibition at times of a bitter spirit of hatred and opposition.

2. Paradoxical as it may seem, side by side with this feeling of uneasiness and foreboding, which has just been referred to, there may also be found to exist a *sense of security* that makes itself readily apparent. Hitherto Hinduism has held its own against all comers—Buddhism, Mohammedanism, Brahmoism: why not against Christianity? But there are other well-defined factors which co-operate to nourish a sense of safety in the minds of the educated classes. For example:

(a) The little progress which Christianity has as yet made among the more enlightened of the community. It is easy to perceive that from their standpoint this fact has considerable weight. Hindus look with complacency upon our missionary efforts, pointing to the absolutely untouched castes around us, priding themselves on their impregnability, and viewing with ill-concealed contempt the ingathering of the low-caste and non-caste by the few hundreds or thousands per annum.

(b) Again, the attitude of the nominally Christian European officials toward evangelical Christianity is perceived to be in the main, as it has ever been, unsympathetic, unfriendly, and even, at times, contemptuous and hostile toward vital godliness and experimental religion. There have been and are noble exceptions; but the higher official classes are well known to be largely pervaded by a thoroughly sceptical spirit, which, while for various reasons it does not always assert itself so strongly and practically as to create an open breach between those who possess it and organized ecclesiastical Christianity, is nevertheless strong enough to make its influence powerfully felt in various directions. The effect of all this upon thoughtful educated men can easily be imagined. It is not to be marvelled at that they should be perplexed and confounded by phenomena of this kind, and that they should conclude that a system of religion from which apparently its own cultured adherents are breaking away through stress of scientific and philosophic necessity, can hardly possess a valid claim to acceptance or even consideration at their hands. They argue, and not unreasonably, that when Christianity demonstrates its ability to command the full confidence and retain the unwavering allegiance of its own children, who have been nourished at its bosom and brought up under its fostering care, it will be time enough for Hindus and others to seriously consider what *their* duty in regard to it may be.

(c) There is also the potent influence of Western literature to be taken into account, in so far as it tends to mould educated native opinion. Magazines, reviews, and all sorts of cheap books, saturated with agnosticism, rationalism, and other isms, are widely and eagerly read by those who rarely come in contact with the sound results of Christian scholarship. The literature on which educated natives feed is for the most part undisguisedly hostile to Revelation. Works of this character are diligently sought after. How unspeakably sad it is to reflect that the strongest pleas against Christianity, advanced by educated natives, are those furnished by scholars of Christian Britain, Germany, and America! No longer shame-faced enough to advocate the superiority of their own self-condemned, anti-scientific and discredited religions, Hindus and others now fall back upon and eagerly parade the sceptical objections of the West—objections which they themselves would never have been able to originate or discover; and though they feel debarred, in the face of day, from justifying their adherence to their own religions on the ground of any moral worth these may be supposed to possess, they readily justify their rejection of Christianity on the grounds mentioned. The international exchange of error and falsehood, which Dr. Duff lamented as existing in his day, has not yet ceased. It is still true that “the pantheistic philosophy of India is malignantly affecting the educated in Europe and America; while the infidelity of Europe and America is malignantly affecting the educated in India.”

(d) Very little of a favorable character, moreover, can be said for the Anglo-Indian press. Speaking generally, it is decidedly unfriendly to missions, and takes very little interest in their progress or prosperity. Much of the capital invested in English newspapers in India has been furnished by natives, a fact the significance of which is at once apparent. The following estimate is not

unjust: “Though compelled occasionally to pay tribute to the missionaries’ usefulness in promoting the enlightenment of the people, yet it does so with ill-concealed unwillingness. . . . Some influential journals have taken in hand to praise various forms of Hinduism, especially caste, and to disparage Christianity. Some adopt by turns a spirit of deism, positivism, and eclecticism. Others express a languid faith in Christian truth, and are quite content to leave the world in error.” Anglo-Indian journalism can in no sense be regarded as a help to the evangelization of India, but the contrary. It sets up a false standard, it discounts and discredits revealed truth, it furnishes excuses for opposition to the religion of Christ, and fortifies those who refuse allegiance to God by providing them with what are deemed sufficient reasons for doing so.

3. Another element of the attitude under analysis is *a spirit of concession and compromise*. As one consequence of the feeling of solicitude that exists in the minds of many, and apparently by way of a compromise all round—hoping thereby to arrest the further encroachments of Christianity—we find a surprising readiness in some quarters to accord the religion of Jesus a very high and honorable place among the great religions that exist in India, and even to acknowledge its possession of many praiseworthy features and elements of power peculiar to itself. Further than this they are not prepared to go. In return for their courtesy in acknowledging that Christianity has *some* truth, *some* elements of good, *some* Divine authority and capacity, they expect that similar acknowledgment will gracefully be made by Christians as to the truth and good alleged to be found in Hinduism, Mohammedanism, Zoroastrianism, etc. Equality of a certain kind and to a limited extent they feel compelled to concede—and this is a victory in itself; but the universal superiority of Christianity—never! while they can help it. Their idea of equality is, that as Christianity is undoubtedly good for Chris-

tians, so Hinduism is equally good for Hindus, Buddhism for Buddhists, etc. But Christianity for Hindus is altogether an anomaly, and Christianity shows how unfit it is to live by advancing such a proposition !

Frequently, in the course of conversation or discussion with missionaries, leading Hindus and Mohammedans say : " Affirm if you will that Christ is a Saviour, or even a *great Saviour*, and we have no quarrel with Christianity ; but that he is the *only*, the *exclusive* Saviour, we will not admit." Here is where the shoe pinches, and here lies the secret of occasional manifestations, in certain quarters, of educated bitterness against Christianity. Convinced of its moral superiority, and filled with a more or less profound apprehension of the doom of extinction that awaits their systems at its hands, they grudgingly make the concessions referred to. But here they cry a halt for the present, holding their ground doggedly, and seeking defence of their position and welcoming assistance from all quarters.

4. Again, the attitude of educated Hindus may be characterized as *one of painful and perplexing indecision*. The extent to which the educated mind of India is slaking its thirst for moral teaching and religious instruction at the fountain of Christian truth cannot easily be estimated. There can be no doubt that large and continually increasing numbers are in studious, helpful contact with the Scriptures, which they find satisfy their moral instincts and meet their aspirations after a standard of purity and devotion as nothing else possibly can. With this we find in considerable measure a profound recognition of the pre-eminence of Jesus as a spiritual Teacher and Exemplar, which often expresses itself in the most sincere, devout, and laudatory terms ; and to many He is the only Being whose claims as a universal Saviour deserve consideration. Notwithstanding this, we are confronted everywhere by a painful reluctance to decisively assume and publicly avow dis-

cipleship ; and, what is more serious and perplexing, a feeling in the minds of many that this reluctance is not only not blameworthy, but even justifiable ! To overcome and remove this reluctance is one of the serious problems before Christ's missionaries. It becomes more formidable with every passing year, for the number of educated persons increases with marvellous rapidity in these days of multiplied colleges and universities.

Among the factors that help to produce and intensify this reluctance to break away from that which satisfies not, and to identify themselves with that which commends itself to their best judgment, may be noted : a national pride which naturally forbids their acceptance of a religion at the hand of foreigners, and these the haughty conquerors of their land and nation ; the undisguised and pronounced contempt exhibited by European officials of all grades for native converts to Christianity ; the low moral and spiritual status of a large section of the native Christian community—I refer chiefly to the Roman Catholics ; the misunderstood interest which Western *savants* take in the sacred literature and religious cults of India ; the lack of moral backbone, owing to the absence of anything like a sensitive conscience among the people in general—these, in conjunction with the operations of the ruthless, ubiquitous tyrant, caste, restrain multitudes who stand on the very threshold of the kingdom of God from taking the decisive step and entering in.

5. Lastly, there is the *element of aspiration and imitation*. These terms are used for lack of more definite ones. Nothing in the modern history of India is more remarkable than the marvellous development of the spirit of philanthropy and social reform among non-Christians, finding scope and expression in the promotion of female education ; providing medical aid for women ; founding hospitals, asylums, dispensaries, and kindred institutions. There

can be no doubt that this spirit was first kindled at Christian altars, and at the outset derived its chief nourishment almost exclusively from Christian missionary sources; but it is now running its brilliant career on independent lines, studiously avoiding, as far as possible, all formal connection with missionary efforts of a kindred character. While this may involve apparent present loss and temporary disadvantage to the Church of Christ, she will reap the richer benefit hereafter, when the wealthy educated classes begin to gravitate toward and embrace Christianity in large numbers, in having at her disposal these benevolent "forces of the Gentiles," and in being in command of the consecrated services of multitudes who shall not need to be instructed in the first principles of philanthropy.

In conclusion let me express my deep conviction that, while the work among the uneducated lower classes should continue to be prosecuted with the utmost possible aggressiveness, and while all diligence must be used in developing and elevating the Christian community formed out of these classes, it behoves the Church of Christ to take hold with special earnestness of the work among the educated classes, and, with the Divine blessing, avert their inevitable and irrevocable lapse into open and avowed infidelity. In all the large cities of India, where there are thousands and tens of thousands of cultivated men and students thoroughly familiar with our English tongue, special systematic effort should be made to evangelize them by means and methods particularly adapted to their circumstances and needs. British and American universities and seminaries should be represented in these great centres by highly-cultured and wholly-consecrated workers. Experiments on a small scale in these directions demonstrate that there is an open door of the largest usefulness before the Church. May she wisely and aggressively seize the golden opportunity, and with an enthusiasm generated at the Cross of Christ by the all-con-

quering Spirit of God vigorously take hold of this work—one, not a whit less urgent, and in some respects more important, than any which calls for her enterprise and zeal in that great and needy empire, which we devoutly believe is destined to be one of the brightest jewels in the diadem of our Lord Christ.

Rev. Gulian Lansing D.D.

Egypt is in many ways a most interesting country to the Christian observer. Of its seven millions of people, 50 per cent live in towns. The two great cities of Cairo and Alexandria have been the theatre of most of the evangelizing effort which has been done. The American United Presbyterians have been established in the country for several years. They have eighty or more centres of work, with sixty or more Christian congregations. The whole valley of the Nile, from the Mediterranean Sea to Assouan on the south, is embraced in the field of this mission. It has had remarkable success. It is fresh in our minds, that they told us the other day, that in ten years the results had doubled in most cases, and nearly trebled in some. The population had increased 25 per cent, but the evangelical growth of the mission was in the same decade 100 per cent. The communicants, Sabbath attendance of pupils in Sunday-schools are items that increased threefold, the pastors fourfold.

The chief missionary figure, the oldest, and one of the most revered and useful of all the missionary force which has brought about this marvel of missionary result, Rev. Gulian Lansing, D.D., died September 12th, 1892. He went to the East nearly forty years ago, entering on his work at Damascus, in Syria, but soon leaving for Egypt, where he labored till his death. His great proficiency as a scholar in Hebrew and Arabic placed him in the front rank of Orientalists as a linguist, and his personal worth was as widely and profoundly felt as his learning. Rev. Dr.

J. B. Dales, Secretary of the Society which Dr. Lansing honored and served, sends us the following note from "one of the most devoted" of their missionaries in Egypt, Rev. J. Kruidenier :

"Monday morning, September 12th, 1892, just as the shadows of night were beginning to pass away preparatory to dawn, the weary soul of one of God's own, Rev. Gulian Lansing, D.D., left us and entered into the joy of his Lord. 'Oh, how glorious!' were the words oft repeated a short time before he left us, and we wonderingly inquired and looked if perchance some of the glory might be espied by us sorrowing ones. A protracted illness had kept him waiting for fully two months ere the promised rest was enjoyed. At the home of his son, J. M. Lansing, M.D., loving hands had nursed him and anxious hearts had awaited results, but neither their care nor an able physician's skill could prevent his release. He has gone to be forever with his Lord.

"We miss him; he was a father in our mission, and a leader of our little band. His suggestions, his advice, his experience, were always helpful, and oftentimes decided perplexing questions for us.

"He was one of the very first to enter this field, coming here as early as 1856, bearing the brunt of pioneer effort, ever advancing the outposts. Filled with a yearning desire to bring souls to Christ, zealous for the Master, thorough in his work, persevering in his endeavors, and, above all, his heart aglow with a living, conquering faith, he was permitted to do much for Christ.

"His, too, was the joyous privilege of casting his honors at the feet of Jesus, for though a born linguist, a successful student, and a very acceptable speaker, yea one whom three institutions at home delighted to honor with the title of D.D., and whose friendship, moreover, was pleasing and valued by many at home and abroad, yet he willingly gave up these that Christ through him might be glorified in a far-off field.

"About five years he labored as a missionary in Syria, and thirty-six of the sixty-six years of his life he gave to Egypt, and these have borne rich fruitage, as the work here and his brethren could testify.

"CAIRO, EGYPT."

The following paragraph is from an article in the *Christian Intelligencer*, by a life-long and intimate friend of Dr. Lansing, Rev. J. A. De Baun, D.D.:

"He gave himself first of all to the enthusiastic study of the language, Arabic, which he grew to love and admire as a very prince of tongues, and in which his recognized proficiency became so great, that competent judges have declared that if he were the second Arabic scholar of those not born Arabs, he was second only to Dr. Van Dyke. But he threw himself, body and soul, into all missionary work, whether it were to peddle a basket of books, or to sit for hours in a vermin-infested hut to capture the heart of one peasant, or to preach all night to a crowd of curious and possibly earnest inquirers, or to hold disputations with Coptic priests or Moslem doctors, or to write tracts, and books, and treatises on didactic or polemic theology—to teach in the schools; to train theological students, to travel wearily up the Nile or across the desert, or to represent the Mission to the government and to stand before kings. At last, and for many years, this became his peculiar province—not to the exclusion of any or all other missionary work—to be the representative and advocate of the mission to the Egyptian authorities, and it is doubtful whether any other foreigner was better known or more highly respected than he in the courts of the last three Khedives."

Slavery by Contract.

The Australian papers have for a long while teemed with revelations about the contract labor slavery of the South Sea Islands, or what goes by the name of the "Kanaka-Labor-Traffic." The Gilbert and some other islands are visited for the purpose of securing natives for Fiji, Australia, and Guatemala, who sign a contract for five years' labor in the countries to which they are to be deported. Once there they are sold to planters for the term of years. It is doubtful if many of them understand our reckoning of time, and they are led to "sign" the contracts by deceit, and cruelly seized and constrained by little less than outright force, and the results, as in Guatemala, show great mortality among them; a small part only live out the five years, and fewer ever return to their homes. This traffic has carried off a third of the population of

the New Hebrides ; and the Queensland governors have received application from over 400 would-be agents to bring out these "black-birds."

It appears that a "tramp" steamer named *Montserrat* has been engaged in this business carrying these victims to Guatemala, having just now landed some four hundred. It is in testimony that of two years ago four hundred others were sold in Guatemala, of whom only one hundred and eighty now survive—the small-pox, malaria, and other pestilences which seize these foreigners having carried off the rest. A few months ago the brig *Tahiti* was captured with three hundred of these contract slaves aboard, all of whom perished.

The hope is expressed that as England has taken possession of the Gilbert Islands, this inveigling of men into peril and practical slavery may be stopped in that quarter, but as British sentiment has not been strongly enough against it in Australia and Fiji to stop the business at that end of the line, it is well not to be over-confident about her course in the Gilbert group. An international compact is being sought to stop this whole nefarious business, and to bring these South Sea Islanders under the same protection from *Christian*—God save the mark—rum and fire-arms. Heaven speed the effort. Let the United States Government not take the back place in this humanitarianism, which for somewhat plausible reasons she did in the Brussels Treaty for the Congo. Let our people make the Government know that the humanitarianism of this country demands prompt action in the premises. The Pan-Presbyterian Council at Toronto wisely appointed a deputation to go to Washington to urge action of our Government in this matter, and also to restrain the traffic in fire-arms and liquors with Western Pacific natives.

insisted "that the allotment of lands be persistently and judiciously continued," recommended compulsory education, urged that the Indian be protected from "robbery through deceit and extortion," and that the "principles of the civil service law" should be practically applied to the Indian service, and condemned "the appointment or removal of these officers for partisan reasons." Nearly \$2000 was subscribed on the spot for the creation of a fund for the higher education of such Indians as shall prove themselves worthy of such help. They were clearly of the view that the churches should assume the support of the schools under their charge, and refuse to receive Government money in aid thereof ; a view, by the way, already expressed by the Protestant bodies, the General Assembly of the Presbyterian Church, the General Conference of the Methodist Episcopal Church, and later on by the representative Council of the Protestant Episcopal Church in its session in Baltimore. A view which the Roman Catholic Church, of course, does not accept, seeing that it makes bitter cry for more of this Government money, though it already receives more than half of the total sum appropriated by the Government for these denominational schools.

THE EVACUATION OF UGANDA.—At the hour of our writing it is intimated that the British will probably evacuate Uganda. Mr. Gladstone will take grave responsibility if he should abandon Uganda as he did poor Gordon in the Soudan. We strongly suspect the British Government will do no such thing, but it will probably be "encored" if it winds up the blundering East African Company. If it had kept that company at home, foreign missionary interests would not have had the anxiety they now have for the continuance of British influence in that "sphere." Missionaries went there in 1877, the first residents from abroad. Chiefs and many of the people were won to Christianity, and the

THE MOHONK INDIAN MISSION CONFERENCE.—This Conference in October last

New Testament was translated for the people. These missionaries in times of danger have never asked the protection of the East African Company, yet were aided by the moral influence of the British Government's agents at Zanzibar; but when the Anglo-German agreement of 1890 brought Uganda under British influence it seemed right that they should maintain order there. The battle of the Romanist and Protestant missions was a political one rather than a religious one. It was a question whether a Roman Catholic or Protestant power should hold Uganda. The withdrawal of the British from Uganda means the loss of prestige over the whole African sphere of British influence. It is a grave question whether the government does not owe it to missions in Uganda to establish *bona fide* law and order. Had they let the land alone the missionaries might have been far and away ahead of where they are now; but they have created conditions which involve the missionary evacuation of Uganda, if there shall be political evacuation now. We have deplored the return of the British Government to the old India policy of government by commercial companies. That should be relegated to the limbo of political blunders. This century should find a better way. We dare not predict what the British Government will do, for it deals with tax-payers, but we are grieved that its egregious blunders in Uganda so seriously involve missionary interests.

—Wonderful stories come of a lost city lately discovered in Mashonaland, and believed to have been built in ancient days by Arabs drawn to the region by its gold-mines. In particular a circular ruin is described which measures 300 feet by 250 feet, and with granite walls some 16 feet thick and 30 feet high. One writer estimates that the city contained from 50,000 to 100,000 inhabitants.

Prayer League for Native Workers in China.

A Prayer Union has been organized in China with the definite object of praying for the raising up of native evangelists. The Prayer Union sends out an appeal in part as follows:

To the Missionaries in China
and to Christians everywhere.

Greetings: The necessity for native fellow-workers in a field so extended as that which lies before us in the far East, is acknowledged by every intelligent and interested observer. It is reasonable to hope that among the churches and the numerous converts now to be found in China, there are men and women possessing Christian character, experience, and a considerable knowledge of the Holy Scriptures, upon whom the Spirit of God may work in calling and equipping those whom He shall choose for special service in His kingdom. . . . After consultation among brethren, and moved by a profound sense, both of the need of, and the opportunity for, a great forward movement, we send out the proposal to form a Prayer Union, the object of which shall be to pray God to raise up many native workers "full of faith and of the Holy Ghost." The conditions of joining this Union are simply to send out the pledge card, of which a specimen is given on another page of this circular, affixing the signatures to the same and returning it to the Secretary. This should be considered, not the observance of a mere form, but a sincere promise to take up unitedly, regularly, and urgently the instruction of the Master, "Pray ye, therefore, the Lord of the harvest that He send forth laborers," and apply it in the direction of native help, for this is the greatest field known to modern missionary enterprise: assured that China for Christ means Asia for Christ, and Asia for Christ means the world speedily won to Him.

Rev. J. W. STEVENSON, President,
Rev. Y. K. YEN, M.A., Vice-President,
Rev. ELLIOT H. THOMSON, Secretary,
Officers of the Union.

N. B.—A response to the appeal of the Union, sent to either of the officers, addressed Shanghai, China, is sufficient.

We present herewith the form of the pledge.

其主當
穀求
焉工收
以穀
收之

Pray ye the Lord of the
harvest to send forth
labourers into his har-
vest.

Matt. ix. 38.

傳爲祈
道增禱
之加會
舉華人

PRAYER UNION

FOR

Increase of Native Workers in China.

德求
多主
得賜
保此
惠人
師多
之有
感信
動

GREENMENT.

Weekly and if possible
daily to pray:

1. That God will raise up
many native workers in
China.

2. That God will send
them forth full "of faith and
the Holy Ghost."

求次會
主或友
多每約
遣日定
傳一每
道次禮
人拜
一

MEMBER'S NAME.

會友名

President.....

Vice ,,

Secretary.....

No..... Date.....

湯顏范
謁詠明
禮經德
記副會
司會正
正

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Three denominations at least are setting their Endeavorers to work in a practical way. The young people among the Disciples of Christ are gathering contributions to build a memorial church in Salt Lake City. The Endeavorers among the Methodist Protestants are collecting funds for a similar church in Kansas City. And now come the Lutheran young folks with a plan, which they will carry out, for a memorial church in San Diego, Cal. Surely the Endeavorers are blessed in having such noble objects to work for, and their denominations are blessed in having such noble young people to work for them.

Very often a valuable new Christian Endeavor method comes from workers in Canada. Their latest contribution deserves wide currency. Endeavorers up there are organizing "hospitality circles" among the ladies of their churches. The members of these circles agree to invite and entertain at their homes, at least once a month, homeless young men and women. Endeavorers are not satisfied with working themselves; they must set their elders to work.

More and more every month the Endeavorers are awakening to their duties with regard to the young people who leave home and go where they are strangers. Very many unions, especially those in large cities, now have "correspondence committees," to which local societies send the names of young folks, whether Endeavorers or not, who are soon to move within the field of these correspondence committees. When the strangers arrive they are sought out, welcomed, introduced to Christian young people, and induced to connect themselves with the society and church of their preference. The latest advance in this line of work has been made by the Endeavor union of Berkeley, Cal., which during the vaca-

tion obtained, by a wide correspondence, the names and addresses of all who intended to attend this year the University of California. This union will endeavor in every way to throw about these young people at once a warm and helpful religious welcome.

Not a few ardent Christian Endeavorers are commercial travellers. "On the road" most of the time, it is impossible for them to work for their local church as other Endeavorers, and in their shifting life their Christian faithfulness is put to severe tests. It is urged that for these a travelling men's membership be established, with conditions and provisions suitable to their circumstances, the outward token to be a bar bearing the word "Traveller's" across the ordinary "C. E." monogram badge. It is to be hoped that this idea will be carried out, for such a membership would keep many a young commercial traveller from temptation, and introduce him at sight to the local Endeavorers, who would welcome him.

Christian Endeavorers are not to be left out of the World's Fair. They have their noble "Hotel Endeavor" for a rendezvous, and already they are talking, in several States, about State Christian Endeavor days at Chicago. Massachusetts has already selected July 18 for its day of reunion.

Rev. J. F. Cowan, the newly chosen trustee of the United Society from the Methodist Protestant denomination, is eagerly seeking to stir up Methodist Protestant Endeavorers to all sorts of good works. He has prepared a beautiful banner, to be given to that Methodist Protestant conference where whose work along certain lines is most successful.

Alaska, so far as is known, has only two societies of Christian Endeavor. One of these is at the little Quaker mission on Douglass Island, and it is an earnest, active society. One of its mem-

bers attended and spoke at the New York Convention.

Up to a few weeks ago the United Society officials knew of no Christian Endeavor societies in Madagascar; now they know of thirty. A few weeks ago Secretary Baer knew of no societies in France. Now word has come that the good seed has quietly grown there, and has sprung up in several Parisian "sociétés d'Activité Chrétienne," as well as societies at St. Quentin, Les Ternes, and elsewhere. All Protestant work has slow growth in France, and yet there is reason to think the Christian Endeavor form of work peculiarly adapted to the conditions there. May it prosper richly!

The Christian Endeavor movement is gaining a foothold among the blacks in South Africa, mainly through the influence of an earnest missionary, Mr. Charles N. Ransom, who is planting societies in connection with his work in Natal. He finds the Christian Endeavor principles and methods just suited to his work with the natives.

Probably in no denomination have Christian Endeavor societies found a warmer welcome than in the Presbyterian. A characteristic example is the Indianapolis Presbytery, twenty two of whose thirty-four churches, as Dr. Rondthaler reports in the *Herald and Presbyter*, have young people's societies, and all but one of these are Christian Endeavor societies, loyal and helpful to their own churches.

The Endeavorers among the Disciples of Christ in Ohio are very thoroughly organized, and are also thoroughly interested in the work. The proof of both is the fact that as societies—not counting individual offerings—they gave last year to their churches and the missions of their denomination the sum of \$6,528.24. All States and all societies will do as well ere long.

For several months seven prominent Connecticut clergymen, all Christian Endeavorers, have been maturing plans for an active evangelistic movement among and by the aid of the Endeavor

societies of the State. Their plans were approved heartily by the magnificent State convention, and Connecticut young people have set out to make this an evangelistic year. Some unions will obtain the services of eminent evangelists. Many will form plans for personal work for the saving of souls. Let us pray that the apostolic fervor will spread from State to State. The young for the young, and for Christ!

Rev. L. F. John, a pastor of the United Brethren Church, made a maxim that deserves to live, when he said: "Every denomination that has *adopted* the Endeavor plan has found it easy to *adapt* it."

For a pleasing variety in Christian Endeavor meetings this, which has been successfully tried in a few places, may find favor. The Endeavorers are asked to choose for themselves Bible texts beginning with the initials of their own names. At the appointed meeting these are repeated, and the members tell why they selected those particular texts for their own. These reasons are often very touching and helpful.

It has been urged, and urged with much wisdom, that the corresponding secretary should not be the only permanent officer of the society. There should be also, in addition to the regular treasurer elected for a time, a permanent mission treasurer. Such an officer could make and supervise long plans, and would furnish a permanent medium of communication with the officers of the denominational boards.

Christian Endeavorers, why not, all of you, prepare a meeting like that successfully carried out by the Endeavorers of the Methodist Church in Urbana, Ill. ? They made ready a historical entertainment, in which was exhibited as fully as possible all the facts concerning the growth of the Methodist Church in that city. Young people are often ignorant of the struggles and triumphs of their own church home. This is a good way of reviewing them, to their own profit, and the great pleasure of their elders.

Mr. Moody offered this year, as last year, special inducements to Christian Endeavor societies who wished to send one of their number for a term to the Northfield Training School for Christian Workers. The terms, already marvelously low, are almost cut in two for the benefit of these young workers.

Missionary committees of Endeavor societies can hardly find a better motto for their work than this sentence by Mr. A. S. Wilson, the secretary of the South Australia Union: "As individuals, we were won to win; as societies, we are formed to form."

Over ten thousand applications for rooms while attending the International Christian Endeavor Convention next year have already been received by the Montreal committee. At this rate the Convention of '93 will excel in numbers even the monster gathering in New York. Before long Endeavorers will be compelled to hold their annual meeting at the North Pole, to avoid excessive attendance.

Endeavor societies all over the United States have taken a great interest in the meeting of the World's Fair commissioners, at which the questions of Sunday opening and liquor selling are to be decided. At the suggestion of Mr. R. V. Hunter, Chairman of the Christian Endeavor Committee on Sunday Closing, Endeavor societies everywhere have been pouring in fresh and urgent petitions. Societies not a few have added a declaration that they will not attend the fair unless it observes the Sabbath and is free from alcohol.

A hymn service is awakening interest in many societies. Its plan is announced a week beforehand, and the members come each prepared to name his favorite hymn, and tell why it is precious to him. Many of these hymns will be sung during the meeting, making a very beautiful service.

From a Lutheran society of Christian Endeavor comes a wise plan, intended to lead the more backward members into the habit of public prayer. The members were asked to kneel, open their Bibles, and each read reverently, taking his turn, a verse of the twenty-fifth Psalm. "All prayed, some ere they

were aware of it," said the pastor, Mr. Dise. The young folks should be taught how much an acquaintance with all the Psalms will help them toward ease and force and helpfulness in public prayer.

We were told the other day of a beautiful Kansas girl, an ardent Endeavorer, whose death occurred suddenly. On the very next Sabbath evening she was to have led her Endeavor society, the theme of the meeting being "How a Christian can Die."

The Endeavorers of Australia are infusing a decidedly evangelistic spirit into their Christian Endeavor work. We hear of a party of ten Endeavorers in South Australia who fervently prayed that God would bless their labors to the conversion of ten souls. They held a service in an out-district, and ten were converted. We hear of another society which has started meetings on Sunday nights to care for the railroad men; of another which cares for the sailors; and many similar reports come which should stir our American societies to more earnest effort.

In response to a request, nearly a thousand letters have been received at the Boston Christian Endeavor headquarters, concerning the advisableness of continuing the topics for the Christian Endeavor meeting in line with the Sunday school lessons. Nearly two hundred of these letters represented the votes of societies, so that the total expression of opinion was from 10,341 Endeavorers. Moreover, seventeen denominations were represented, and possibly many more, as comparatively few named their denomination; and the letters came from every State and Territory in the Union save five, from all parts of Canada, and from England. The vote, therefore, was quite a representative one. Of these, 7812 Endeavorers preferred the present plan, and 2529 preferred that the Endeavor topics should be different from those of the Sunday-school. Very many excellent suggestions were made, which will be weighed carefully. The decision of this matter rests with the committee of the Board of Trustees of the United Society that has to do with the selection of topics. This is a wise and representative committee, consisting of Rev. Wayland Hoyt, D.D. (Baptist); Rev. Teunis S. Hamlin, D.D. (Presbyterian); Rev. J. F. Cowan (Methodist Protestant); Rev. William Patterson (Canadian Presbyterian); and William Shaw (Congregationalist). This committee will doubtless discover some intermediate course that will be satisfactory to all.

IV.—EDITORIAL NOTES ON CURRENT TOPICS.

Prospectus.

The plans for the year 1893 are now rapidly maturing, and contemplate constant and somewhat costly improvements in the REVIEW. Several important modifications are to be made in its conduct to avoid repetitions, and to secure the largest and freshest contact with the whole world field. Dr. J. G. Paton, of New Hebrides fame, becomes an editorial correspondent. The best writers will be secured for these pages. We hope for communications from Rev. Dr. F. E. Clark on his world tour in the interests of the Society of Christian Endeavor. We propose a series of papers from leading missionaries and others on kindred questions covering a wide territory of investigation, and the securing of a comparison and consensus of views on the problems of missions. The editor-in-chief will be absent for some months in Great Britain, in fulfillment of his duties as "Alexander Duff Lecturer on Missions," but while abroad he will act as English editor, and his son, Delavan L. Pierson, Princeton, N. J., will aid the editorial staff and act as his substitute and as managing editor, in receiving and publishing communications for these columns, and in supervising final proofs and conducting correspondence.

We hope to arrange also, as soon as possible, for maps and other illustrations, and especially for a new map of the world showing comparative facts about populations, religions, and evangelization. The experience of several years in the actual conduct of such a review has revealed the defects and needs of this magazine of missions, and serves to indicate the remedy. Without counting the cost, either in labor or outlay, we shall, according to the measure of our knowledge and ability, make these pages indispensable to all who love the cause of missions and seek to co-operate in the speedy evangelization of the world.—A. T. P.

The subjects which receive especial attention both in the Literature of Missions and in the Monthly Concert departments are as follows :

January—General Outlook, the World.

February—China, Thibet, Confucianism.

March—Mexico, Central America, West Indies, City Evangelization.

April—India, Java, Ceylon, Brahmanism.

May—Burma, Siam, Laos, Buddhism.

June—Africa, Freedmen in America.

July—Islands of the Sea, Greenland, Mormons, Indians, Chinese and Japanese in America.

August—Papal Europe.

September—Japan, Korea, Medical Missions.

October—Turkey, Arabia, Persia, Greek Church, Mohammedanism.

November—South America, Cuba, Papacy, Home Missions, Y. M. C. A., Y. P. S. C. E.

December—Syria, the Jews, Educational Work.

Missionary Comity.

An esteemed correspondent asks us to insert the following. He calls attention to an announcement to be found on page 146 (col. 2, par. 3) of the *Chinese Recorder and Missionary Review* for March, 1891, and presents the following facts :

"1. Chen-tu is the capital of the province of Ssu-chuan.

"2. Including Chen-tu there are in Ssu-chuan one hundred and fifty-two walled cities, twelve of these being cities of the first class.

"3. The China Inland Mission carries on work in eleven of these cities ; of these eleven, seven are cities of the first class.

"4. In one of these eleven cities, Chung-ching three other missionary societies are at work : the American Methodist Episcopal Mission, the London Mission, and the Friends' Foreign Missionary Association. These were all preceded by the China Inland Mission, which began settled work there

in 1877. To another of these eleven cities, Su-chou-fu, or Sui-fu, where the China Inland Mission began work in 1888, the American Baptist Mission has recently sent its agents.

"5. In Chen-tu, according to recent reports, the members of the China Inland Mission have baptized over one hundred converts, of whom seventy are still in fellowship.

"I would respectfully and in all Christian love inquire of Mr. Spencer Lewis and the brethren of the American Methodist Episcopal Mission, why they have passed by the one hundred and forty-one unoccupied cities, five of them of the first class, to throw their force into a city where an efficient evangelical work has been carried on for years since 1881? The missionary body in China has recently asked for a large reinforcement: would it not be well to show to the churches at home that they are using their present available force with all reasonable economy?"

"SPECTATOR."

Madagascar Notes.

Attention having been called to a disagreement in the articles on Madagascar, from the pens of the editor and of Dr. Brockett, respectively, our accomplished friend from Brooklyn writes:

"A blunder crept into my article on Madagascar in the May, 1889, number of the *MISSIONARY REVIEW*. The statistics, I find, on referring to my notes, were those of 1838, as given by Dr. Mullens, and by some printer's blunder were transferred to 1828. Dr. Mullens, I have since learned, was not very reliable authority on statistics. I have very serious doubts whether there were any such number of converts in 1838. The amount was a mere guess, and a pretty wild one at that. There were no data for it. In 1836 two thousand officials, mostly of the army, and nearly two thousand more, holding no office, under the stringent orders of Ranavalona I., confessed themselves Christians, and most of these were punished in some way. Probably there were as many more who did not confess, but not more than half of these were baptized. I wonder that Dr. Cousins in his criticisms failed to notice this error.

"Your statement in your article in the number for November, 1890, page 810, quoted by Mr. Pollock, is true, but it is not the whole truth. Before writing my article on Madagascar in the 'Encyclopædia of Missions,' in the win-

ter of 1889-90, I had access to a very full collection of works on the missions in Madagascar; some of them from later sources than Dr. Mears's very good little book. I quote from that article the following sentences, which embody, I believe, the facts bearing on this point: 'After stating that an English church had been formed at the capital before Radama's death, and that nearly five thousand Hova boys had been received into the mission schools, and that in the autumn of 1827 permission had been received from the king, allowing any to be baptized who desired to receive that rite; but though none came (probably because the missionaries desired to test further their sincerity) there was evidence in abundance that many had abandoned their idols,' etc. . . . I say, 'No native church had been formed and no Malagasy had been baptized until 1831; but on May 22d of that year the queen (Ranavalona I.) issued a message granting permission for the baptism of converts. Regarding this as the direct answer to prayer, the missionaries proceeded to avail themselves of it. There were many converts, and on May 29th, 1831, Mr. Griffiths baptized twenty, and the first-native church was formed. Baptisms were almost constant, other churches were formed, and in a few months there were between one and two thousand members of these churches. At the end of six months the permission to baptize was withdrawn, in the case of those who were in the government service, and a month or two earlier the use of wine at the communion was prohibited to the same class. In January, 1832, these prohibitions were extended to all the people.' The missionaries were expelled in 1836, but native preachers carried on the work throughout the central provinces, and at the queen's death, in 1861, it was estimated that there were about forty thousand converts, about one half of whom had been baptized, while nearly two thousand had been put to death or perished from the cruelties inflicted upon them.

"These statements Mr. Pollock may rely upon, as they are collected from the most authentic sources. They were a brave and noble set of men, those early Malagasy Christians; no martyrs of modern or ancient times have surpassed them.

L. P. BROCKETT."

ANTANANARIVO, MADAGASCAR,
November 14, 1891.

DEAR SIR: In the September, 1891, issue of the *MISSIONARY REVIEW* I read

a note mentioning the work of the Norwegian Mission in this country, and you have not been correctly informed. You might be glad to hear a little more about it from some one belonging to the mission.

The note mentioned (page 687) is this : The Norwegian missionaries, it appears, are also actively at work among the Bekimisarakas of the southeast, and the fierce Sukalavas of the west.

Among the Betsimisarakas the Norwegian missionaries have no work at all ; that field is worked by the Anglican missionaries. As to the west coast, the work among the wild Sakalavas has been carried on by our missionaries now for nearly seventeen years in great sufferings and sacrifices, during constant danger to life and property ; but the love of Christ has sustained our missionaries and strengthens them to keep their watch faithfully, till the Lord's time for letting them reap the fruits of their labor in Him and for Him comes.

Our first mission field in Madagascar, however, was the North Betsileo (Vakinankaratra), where our missionaries have been working now since 1867. Next year will be the twenty-fifth year of our mission's work in that country ; and from 1878 our missionaries have worked in the Manandriana and South Betsileo. Since 1888 we have a mission on the southeast coast (in Vangaindrano, Manombandra, and Fort Dauphin), and in the same year mission work began among the Baras. Our first missionary, a young and active man, burning in love to his poor heathen brethren, fell a victim to the deadly malaria, but another brother took up his work, and at present we have two missionaries working among the Baras. Among the Tanosy tribe one missionary began work in May this year. This young fellow-worker, as well as the missionary at Fort Dauphin, is a Norwegian American, born in Norway, but bred and educated in America, at Augsburg Seminary, Minneapolis. In the capital, where my husband, the present superintendent of our mission in this country and I have our work, we have only a representative church, as we do not like to interfere with the work of the L. M. S. Mission, with whom we are on friendly terms. It is necessary for the progress of the mission in the country to have a representative church in the capital. Here we also have our printing-office, a girls' boarding-school, started by my husband and myself in 1872, at present containing 88 children, with two European ladies as teachers ; further, a boys' boarding-school, with 35 boys, started 1873, a hospital and dispensary, started

1886, and where 255 indoor patients were received and treated, and 4571 outdoor patients were seen and administered medicine to last year (1890). This year there is a still larger number. My husband, who is an M.D. from the University of Christiania, and his colleague, Dr. Thesen, an M.D. from the same university, teach at the Medical Missionary Academy, educating Malagasy doctors, and started in 1886 by Drs. Allen, Boulgrevink, Guldberg (Norwegian), and Fox. At our hospital there also is a training school for Malagasy midwives. In 1871 a theological seminary was started here in the capital by the Rev. Dahle, but this has since been removed to the Betsileo. A day school for boys and one for girls have been working since 1871. Since 1886 our medical students, all from our Betsileo congregations, board in the school building at Amhatovinaky, and since 1890 this boarding-school is increased by 50 more Betsileo lads, who frequent the upper classes of the boys' school. In the Betsileo we have, besides the theological seminary, two training schools for teachers (not working at present, as the teachers of both these institutions are in Norway on furlough). At Siraha, one of the central stations, we have a lepers' home, partly sustained by the benevolence of an English gentleman, with more than 100 lepers, superintended by a trained deaconess from the Deaconess House at Christiania. As to results and progress of the work I do not intend to go into details. I shall only give the extract of the statistics for last year, 1890 : Church-members, 25,181 ; communicants, 20,148 ; catechumens, 2442 ; native teachers, 1110 ; scholars, 37,625 ; number of those that are able to read, as well church-members as those that have not yet joined the church, 38,772 ; native pastors, 20 ; congregations, 454. All these numbers refer to our mission in the inland and on the southeast coast ; the Sakalava Mission is under another superintendent.

I forgot to mention a girls' boarding-school for training young girls for industrial purposes (weaving, spinning, sewing, etc.) in the Betsileo ; but as the lady teacher has been home on furlough for two years, it does not work at present.

Perhaps it would be of interest to hear the number of our European workers in Madagascar as well. On the west coast 3 married missionaries, 1 unmarried, 1 lady teacher. In the inland, including the Bara and the Tanosy, 24 missionaries, of which 3 unmarried, 11 unmarried ladies employed as teachers,

Bible women, and nurses. On the east coast we have at present only two European missionaries, as one was obliged to leave this year on account of broken health. All in all, our European workers in this country are 43. I do not in this number include us married ladies. As there is no duty to work laid upon us, we just do what little we may be able to. Next year we expect at least ten more missionaries. Rev. Neilsen Lund has completed three more travels in the Bara and Tanosy country, and proceeded as far as to the west coast.

J. BOUHGREVINK.

Another correspondent sends us the following communication:

Madagascar's Strategical Importance to Great Britain and Greater Britain.

The Madagascar question is being dismissed as of no concern to England. British commercial interests with this country being comparatively small, and the development of tardy growth, the conclusion has been formed by most British statesmen that Madagascar can be sacrificed for the benefit of British policy elsewhere. The value of Madagascar to England has been judged from her commercial statistics and seeming prospects. The strategical importance of this island continent has not been considered. It has not been observed that a French Madagascar would, in the event of war between England and France, be a French sentinel barring the gateway of the Indian Ocean. With France in possession of the harbor-indented west coast of this island, the existence of British trade with the East would be as seriously threatened in war time as it was in the Anglo-French struggle in the early part of this century by the Cape being in possession of the Dutch and Mauritius in the hands of the French. The result in those days of the Cape route to India being dominated by Holland and France, was that their cruisers inflicted such immense damage—for those times—upon the British mercantile marine that the British Government determined to capture the Cape and Mauritius at any cost. The Cape fell easily into our hands, but Mauritius made a gallant resistance,

and was only captured after some of the most desperate fighting that marked that sanguinary period. It is thus most advisable that the consequences of a French Madagascar should be fully considered; and as the island lies direct in the track of the true route to three continents, that efforts should be made to secure its independence.

G. UNDERWOOD HARVEY.

ANTANANARIVO, July, 1892.

A Work for God in Japan.

MISSIONARY HOME, SHANGHAI, CHINA,
August 22, 1891.

Some fifteen years ago a church was formed in Kobe, Japan, on Congregational principles, but quite independently of all foreign missionary connection. The native members and pastor erected a church building at their own charges entirely, and it has gone on flourishingly ever since.

In July, 1888, some few of its members, feeling deeply the need of the children of the poor, determined upon opening an evening school. A committee of six, with a capital of \$7.80 and a few slates and pencils, gathered into a factory some eighty children from six to sixteen years of age, who from the first peep of dawn to 7 P.M. worked in the factories around, "tea-firing" or making matches, earning four to five cents a day. For two hours each evening they taught them the "i ro-ha" (alphabet), reading, writing, etc., and the girls sewing. Once a week they had evening Sunday-school.

The attendance after a short time alarmingly diminished. On inquiry it was found that the children were being waylaid by haters of Christianity and dissuaded from attendance. Thus "encouraged" the school has prospered, an average of sixty scholars has been maintained, and in the three years an expenditure of \$217 incurred for supplies of slates, books, etc. The school pays no rent and no salaries. Its teachers are native Christians who follow their vocations all day and gratuitously teach in the evenings.

Recently the governor of the province sent for Mr. Karamichi (who is a railroad clerk), the superintendent of the school, and informed him the school would not be permitted to continue longer as "a mutual improvement society;" its pretensions were untenable, he said; six-year-old children could not reciprocate knowledge with the

adults. He would only permit it to continue as a public school under government regulations. This involves engaging a staff of salaried teachers who have graduated from the normal training schools or who have passed examinations. The church fortunately has among its members four such teachers, one of whom is a professor at the normal school. These are prepared to undertake the school sufficiently to satisfy government requirements, but the school will have to employ one or two (at least) certificated teachers to conduct the school in connection with the volunteers who sustain the work gratuitously.

Mr. Karramichi appeals for funds to enable them to meet this increased responsibility. His address is No. 16 Railroad Station, Kobe. Rev. Mr. Osada, pastor of the Tamwo church, and Rev. J. L. Atkinson, missionary of the American Board, endorse very heartily the work and the appeal.

Such a modest yet useful work can only be appreciated by those who know what a condition these poor children are found in, physically, morally, and spiritually; and when it is remembered that those who labor thus nobly for them have but a few years been brought out of the darkness of gross heathenism themselves, it is certainly a cry of need that will find a response in every Christian heart the world around.

EDWARD EVANS.

MEMORIAL TO THE NATIONAL COMMISSIONERS OF THE COLUMBUS EXPOSITION.

Rev. Henry Eusson, of the Reformed Presbyterian Mission, Latakia, Syria, believing that the opening of the Columbian Exposition on the Sabbath and the sale or use of intoxicating liquors on the grounds would injure the mission and educational work of Americans in all lands, circulated a memorial in Syria and Egypt, and forwarded the memorial, with signatures attached, to the commissioners. The great success the measure had in Syria and Egypt moves him to present the memorial through the REVIEW to missionaries and all engaged in educational work in all lands, hoping that many will sign this or a similar memorial and send without delay either direct or through the secretaries of their respective boards to the commissioners.

GENTLEMEN: The undersigned citizens of the United States engaged in mission and educational work in——, respectfully request you to provide that the Exposition in your charge shall not be opened on the Sabbath, and that no labors shall be performed on that day in the preparation of the buildings and the grounds, and that the use and sale of intoxicating liquors be prohibited on the grounds:

1. Because we believe it is the will of the Creator that one day out of seven of man's time be devoted to rest and worship.

2. Because the Columbus Exposition should represent American institutions, and be true to the life and character of the American people, and an exposition with open doors on the Sabbath would be false.

3. Because of the injury that would be done by the opening of the Exposition on the Sabbath to all of our institutions, socially, morally, and religiously.

4. Because of the inherent right of every man to Sabbath rest, which would be denied to many if the Exposition be opened on the Sabbath.

5. Because of the injurious effect the opening of this great American exposition on the Sabbath, and the use and sale of intoxicating liquors on the grounds, would have upon the great mission and educational work of American Christians in all lands.

Trusting that these and similar reasons will prevail in your counsels, we subscribe ourselves, etc.

—It appears that at length the troubles in the Philippine Islands are in a fair way to be adjusted. General Grubb, ex-Minister to Spain, who has had the matter in charge, states as his opinion "that the Spanish Government never intended to do less than justice. It has now agreed to pay whatever damages are arbitrated, and the missionaries will resume their labors on the islands. This settlement is not generally known, but it is fair to all parties."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. H. H. JESSUP, D.D., BEIRUT, SYRIA.

Educational Missions.

No rigid law of uniformity can be laid down for the conduct of Christian missions. The command, "Go, teach all nations," does not confine the Church to any one mode of teaching. We are to preach the Gospel to every creature. Some can be reached in one way, some in another.

There are two kinds of farming in Syria. On the great plains of Esdraelon and Hamath the seed is sown on the deep, rich soil, the shallow ploughshare turns it under, and the sun and the rains bring an abundant harvest.

But in Lebanon, on the precipitous rocky slopes, where a goat can hardly stand, the rocks are blasted and dug out, rolled into terrace walls, the *débris* and soil piled against them, and after this weary and expensive process of preparation, olive, mulberry, and fig-trees and vines are planted, which, after years of patient waiting, reward the labors of the peasantry.

So there are two ways of conducting missions.

Among some peoples, like the Sandwich Islanders in 1820, a work of Providential preparation has preceded the missionary, and the voice of the living preacher may lead men, even whole tribes, to a saving knowledge of the truth. Among others the ordinary simple means seem less efficacious. A preparatory work must be done. Universal illiteracy requires instruction in reading and writing before Bibles, tracts, and leaflets can be of any use, and antiquated systems of false religion, rigid and organized, bristling with the armory of defence and offence, require slow and patient toil to bring the truth into contact with the minds and hearts of men.

Protestant Christianity rests, not on blind submission to authority, but on

intelligent faith, which implies intelligence as well as faith.

The Romish priests in Western Africa centuries since thought the pagan tribes thoroughly Christianized when they had decked them with charms and crucifixes and baptized them by thousands, but in the nineteenth century all traces of that kind of Christianity had disappeared. The Christian fetich had given place to the original pagan type.

The first American missionaries to Western Asia found the people in almost absolute illiteracy. A few of the Muslims could read the Koran, but the mass of them could neither read nor write, while among the other sects a reader was as rare as snow in summer.

Previous to 1830 thousands of Arabic Bibles of the old Romish Propaganda version had been distributed gratuitously throughout Syria and Palestine, by agents of the British and Foreign Bible Society, but they lay unread and neglected, or were used for wrapping paper and the covers for the soles of shoes; and in 1832 the first work assigned to Rev. (now Dr.) W. M. Thomson was to make a tour of the land and collect all the Arabic Bibles to be found, and ship them back to the depot in Malta. Bible distribution at such a time was a simple waste of time and money. Books called for readers, and there were no readers.

The first step, then, was to prepare text-books and found primary schools; the next, training or normal schools; then theological classes to train native helpers and pastors; and, finally, as the country progressed, higher institutions for youth of both sexes, in order to give Christianity the lead among the educated classes of the community.

This has been in brief the experience of the American and English missions in Western Asia. Yet it would not be just to call the Syria Mission of the

American Presbyterian Church a purely educational mission. Far from it. Education is but *one branch* of its work. With 26 organized churches, 1800 church-members, 89 Sunday-schools with 5433 pupils, 4 ordained pastors, and 41 licensed native preachers, and a community of Protestant adherents of nearly 5000, contributing about \$8400 annually to religious and educational objects, and with a printing-press which prints about 25,000,000 pages in Arabic annually, and distributes through the American Bible Society about 30,000 copies of the Scriptures in Arabic, and with 13 American preaching missionaries and the constant publication of religious tracts, books, and journals, it can hardly be said to be a purely educational mission. It has given much of time and strength to mission schools, but not to the neglect of other departments of the work.

Schools have been looked upon as vital to missionary success, and yet as only a means to an end, not as the end itself. Years ago village schools were called "entering wedges," and such they really were, introducing the Gospel in many districts where otherwise, as far as could be seen, neither Bible nor missionary would have been allowed to enter.

Education is only a *means to an end* in Christian missions, and that end is to lead men to Christ and train them to become Christian peoples and nations. When it goes beyond this, and claims to be in itself an end; that mere intellectual and scientific eminence are objects worthy of the Christian missionary; that it is worth while for consecrated missionaries and missionary societies to aim to have the best astronomers, geologists, botanists, surgeons, and physicians in the realm, for the sake of the scientific prestige and the world-wide reputation; then we do not hesitate to say that such a mission has stepped out of the Christian and missionary sphere into one purely secular, scientific, and worldly. Such a work might be done by the corporation of a

Heidelberg or a Cambridge, a Harvard or a Sheffield, but not by a missionary society laboring for purely spiritual ends.

The Syria Mission has had wide experience in the matter of education. Its missionaries have had a larger proportion of literary and educational work thrown upon them than is common in Asiatic and African missions.

The Syrian people differ from the "nature" tribes of Africa and the settled communities of Central and Eastern Asia, in having been engaged for centuries in the conflict between corrupt forms of Christianity, the religion of Islam, and the sects of semi-paganism. There being no political parties in the empire, the inborn love of political dissent finds its vent in the religious sects. A man's religion is his politics—that is, his sect takes the place occupied in other countries by the political party. To separate any Syrian from his religious sect throws him out of his endeared political party with all its traditions and prejudices.

A Christian missionary must steer clear of all these racial and sectarian political jealousies and try to teach loyalty to the "powers that be," the common brotherhood of man, and offer to all a common Saviour.

The Holy Spirit is, indeed, omnipotent, and can make men of these hostile sects one in Christ, "by the Word of His power," just as He can place a Tammany ward politician side by side with a negro Republican at the Lord's table.

But as human nature is, it generally requires early Christian training to break down these ancient sectarian antipathies. Men and women, converted in adult years from various sects, find it hard to forget their former differences, and on slight occasions the old political lines define themselves with perilous vividness. It is different with youth of different sects when educated together, and the brightest examples of mutual love and confidence have been found among the young men and women

trained together in Syria for years in Christian schools.

The present educational work of the Syrian Mission has been a gradual growth. The 119 common schools were, as a rule, located in places where previously there were no schools. In not a few cases rival schools have been opened in the same towns by native sects, who, as experience shows, would close their schools at once were the evangelical schools withdrawn.

In 1891-92 the mission schools in Syria were as follows : College, 1 ; theological seminary, 1 ; medical college, 1 ; boys' boarding-schools, 2 ; girls' boarding-schools, 3 ; high schools, 18 ; common schools, 119 ; total, 145.

In this list we have 143 schools supported by the Presbyterian Board and 2 by the trustees of the Syrian Protestant College.

In the schools of the mission are 213 native teachers and helpers and 12 American teachers.

In the college are 14 American professors and instructors and 6 Syrian instructors. The total number of pupils in 1891 was 7117. If we add to this at least an equal number in the schools of other Protestant missions in Syria and Palestine, we have a total of about 15,000 children under evangelical instruction in the land.

This is a work of large extent and influence, and it is of the first importance to know whether these schools are helping in the work of evangelization. To aid in a correct estimate on this point we should remember that

I. The Bible is a text-book in all of them. These thousands of children are taught the Old and New Testaments, "Line upon Line," "Life of St. Paul," the Catechisms, and the advanced pupils the "Bible Hand-Book," Scripture history, and geography. The Bible rests at the foundation of them all.

II. As far as possible none but Christian teachers, communicants in the churches, are employed in these schools. The common schools are thus Bible schools, and where the teachers are

truly godly men and women, their prayers and example give a strong religious influence to their teaching, and in the high schools daily religious instruction is given in the most thorough manner.

III. Sometimes a school has been maintained for years in a village without any apparent spiritual result, either among the children or their parents, and yet there are numerous instances in which the school has been the means of the establishment of a church and a decided religious reformation.

IV. The mission schools in Turkey have had one important effect, and that is, that the Protestant community has, for its size, less illiteracy than any other community in the empire, more readers than any other, and is, as a consequence, more intelligent.

V. In the towns and cities where the higher schools are situated the majority of the additions to the churches come from the children and youth trained in the schools.

VI. It is the unanimous testimony of intelligent natives of all sects, that the intellectual awakening of modern Syria is due, in the first instance, to the schools of the American mission. They were the first, and have continued in operation for sixty years, and the most of the institutions of learning now in existence in Syria, native and foreign, have grown out of them or been indirectly occasioned by them.

VII. If the question be raised as to the comparative cost of educational and non-educational missions, it is doubtless true that the educational are the most costly.

The Syrian Protestant College is an endowed institution separate from the Presbyterian Board of Missions, and its expensive edifices, which are an honor to American Christianity and an ornament to the city, were erected without cost to the Board of Missions. It is a Christian institution, in full harmony with the missionary principles and plans of its founders. The great majority of its Board of Managers are

missionaries. The Bible is a regular text-book. All students are required to attend college prayers, and all boarding in the institution must attend its Bible classes and preaching services.

VIII. In 1854 Dr. R. Anderson, of the A. B. C. F. M., objected to the teaching of English in the mission schools in India, Syria, and Asia Minor, on the ground that English-speaking pupils were in such demand for political and commercial positions, that they were lost to the missionary work. He therefore induced the Prudential Committee of that Board to prohibit absolutely the teaching of English in the schools of all these missions, confining them to the vernacular languages.

I well remember the sorrow and indignation expressed to me by the lamented Dr. Henry A. De Forest (M.D.), at the meeting of the Board in Hartford, in 1854, in view of this decision. He had been conducting a girls boarding-school in Beirut for ten years, and had returned home broken in health. He claimed that a knowledge of the English language was indispensable to a thorough Christian education in Syria, and he did not wish to resume his work unless he could teach English. A fatal malady from which he had long been suffering soon ended his precious life. His school was carried on by others as a vernacular school for years, and out of it have grown three American female seminaries and six or eight English and Scotch girls' boarding-schools, in all of which (with possibly one exception) the English language is now taught.

At the meeting of the American Board in Utica, in 1855, Dr. Anderson stated that the Board's mission schools were now confined to the vernacular languages "through the pressure of experience." Dr. D. W. Poor, then of Newark, and son of the venerable Indian missionary, replied that it was not so much "the pressure of experience" as "an experience of pressure" from the Board at home.

The Syrian Protestant College was founded through the "pressure of ex-

perience," that unless the English and French languages were taught in some Protestant high school, all the leading Protestant youth of Syria would go for their education to the papal Lazarist and Jesuit high schools. This was in 1862. For seven years the mission had adhered strictly to the vernacular standard, and saw its brightest youth slipping away to the schools of Rome. The American Board would not allow its funds to be spent in teaching English. Dr. Daniel Bliss was sent to the United States to consult with the Board as to raising a sum of \$20,000 to found an academy independent of the Board, by which this crisis could be met without interfering with the funds or policy of the Board.

The plan was approved, and through the far-seeing wisdom of Hon. William E. Dodge, William A. Booth, Abner Kingman, Alfred C. Post, and others this modest academy scheme has grown to a university, well endowed, splendidly housed in enduring edifices, and manned by an able, scholarly, and consecrated body of instructors.

Since coming under the Presbyterian Board of Missions, in 1870, the mission has introduced the English language in addition to the Arabic into its boys' and girls' boarding-schools, and many of its day schools. The English and Scotch schools all teach the English language. In this way thousands of Syrian youth have learned English, and the Romish and Greek schools are also teaching it in addition to French and Arabic.

The question now arises, *cui bono*?

Has twenty-five years' experience in teaching English justified the hopes and expectations of the American missionaries? We reply that it has, and that beyond all question. The limited scope of Arabic literature, though greatly extended in the past thirty years by the Christian press, makes it impossible for one to attain a thorough education without the use of a foreign language.

One needs but to turn the pages of

the catalogue of the Syrian Protestant College and of the Protestant girls' boarding-schools, to see the names of men and women who are now the leaders in every good and elevating enterprise, authors, editors, physicians, preachers, teachers, and business men who owe their success and influence to their broad and thorough education. They are scattered throughout Syria, Palestine, Egypt, and North Africa.

The advocates of a purely vernacular system sometimes point to another side of the question, which is plain to every candid observer—namely, that the English-speaking youth of both sexes are leaving the country and emigrating to Egypt and America. This is true, and to such an extent as to be phenomenal. The Christian youth of Syria—Protestant, Catholic, Greek, and Armenian—are emigrating by thousands. The promised land is not now east and west of the Jordan, but east and west of the Mississippi and the Rio de la Plata; and the same passion for emigration prevails in Asia Minor, Eastern Turkey, Mesopotamia, and Palestine. It is a striking, if not a startling Providential fact. The Christian element in Turkey is seeking a freer and fairer field for its development. The ruling power is Muslim. Its motto has become, as announced by some of the public men, "This is a Muslim land, and Muslims must rule it." Heretofore thousands of Christians, Armenians, Greeks, Maronites, and Catholics, have been employed in all parts of the civil service of the empire, because they were better educated.

In 1869 the Turks founded a system of schools, but only during the past fifteen years has the system been in effective operation, and now the Christian employers are being rapidly removed and replaced by Muslims. With the government, military, and civil offices largely shut against them, and no prospect of improvement in the agricultural districts, Christian youth naturally look elsewhere, and tens of

thousands have already gone to North and South America, Mexico, and Australia; and they are still going.

At present the Chicago Fair has fanned the emigration fever to a flame. It has taken hold of all classes, and farmers, planters, mechanics, merchants, doctors, teachers, preachers, young men and women, boys and girls, even old men and women, are setting out in crowds for the great Eldorado of the West. A company of plain peasants will pay high wages for an English-speaking boy or girl to go with them as interpreter. There is thus a premium on the English language. The English occupation of Egypt and Cyprus has acted in the same direction by opening new avenues of employment.

On the other hand, ignorance of English does not deter the people from emigrating. It is a deep-seated, popular impulse, widespread and irresistible, and it is equally strong in Eastern Turkey, where little has been done in teaching the English language.

The land is too narrow for its people, at least under the present régime. The Muslims cannot get away owing to the conscription laws, and few of them have gone.

It cannot be claimed that the teaching of English alone has produced this great movement, for the masses of emigrants do not know a word of English. The reason is a desire to better their condition, "to buy and sell and get gain," and in some cases a longing to live under a Christian government. Whether the Syrians, like the Chinese, will return finally to their own land, is a problem as yet unsolved.

The residence of Americans here for sixty years, the vast numbers of American tourists who yearly pass through Syria and Palestine, the teaching of geography in the schools, the general spread of light, the news published in the Arabic journals, and the increase of population, with no corresponding openings for earning a living, these and many other causes have now culminated in this emigration movement which is

sending a Semitic wave across seas and continents. Let us hope and pray that those who do at length return to the East will return better and broader and more useful men and women than if they had never left their native land.

It must be that there is a Divine plan and meaning in it all, and that the result will be a great moral gain to Western Asia in the future.

The suspension of the mission schools in Syria would be a disaster. These thousands of children would be left untaught, or at least deprived of Bible instruction.

We do not see cause for modifying our system of Christian education. Its great mission is yet to be performed. These schools in which the Bible is taught are doing a gradual, leavening work among thousands who thus far do not accept the Word of God.

There will yet be a new Phœnicia, a new Syria, better cultivated, better governed, with a wider diffusion of Christian truth, a nobler sphere for woman, happier homes for the people, and that contentment which grows out of faith in God and man.

The schools will help on this consummation. The press will hasten it. The Christian pulpit will prepare the way for it. The churches and congregations now existing and yet to be formed will lay the foundations for it, and the distribution of the Bible will confirm it and make it enduring.

We believe in Christian mission schools. With all the drawbacks in expense and toil, and at times the semi-secularization of the missionary laborer, they are a blessing to any land. They let in the light. They teach the Bible to the children. They conciliate the parents, remove prejudice, root up old superstitions, brighten and cheer the hearts of the little ones and the homes of their parents, and lead many to a true knowledge of salvation through faith in Christ.

They are a means to an end, and that

end is the salvation of souls and the glory of God.

David Baron, the converted Jew, whose addresses at Northfield, Mildmay, and many other places have made so profound an impression, was born on the Baltic frontier, and till eighteen years of age never saw a New Testament. He was dissatisfied, especially with the observance of the great Day of Atonement. He could find no rest and peace; and while training for a Rabbi felt the awful deficiency of the Jewish faith. He came to the North of England when about eighteen years of age, and one evening two people came to Hull and spoke about "the Crucified." His fellow Jews wanted him to argue with believers, but he found that all he had known of Christianity was that Christians worshipped images and persecuted the Jews! Even his knowledge was ignorance and misapprehension.

He now came into contact with true believers, Wilkinson and Adler, the latter of whom produced passages in German from the Old and New Testament. Baron found his mouth stopped as he heard of redemption and atonement as the central key-notes of Christianity. His unrest increased; he went to Manchester and there got a Hebrew New Testament, and came to the words in Matt. 4, "Thou shalt worship Jehovah, and Him only." His eyes were fastened upon these words, and he read on for nearly twelve months, and then cried out to Jesus, "My Lord, my Saviour!" He now says, "All the world of unbelief would not shake my faith." Eleven years later he was disowned, disinherited; the shock to his mother, from her son's apostasy, was such that she never got over it. Ten years passed, and a wish was expressed by his father to see his son. They met outside of the town, and there the son told the father about true Christianity. About a year and a half later he exchanged worlds. David Baron is, to our mind, the most powerful expositor of the hidden meaning of the Old Testament now to be found since Adolf Saphir's death, of whom he strongly reminds us. Mr. Baron's unfolding of the *Trinity*, as shadowed forth in the Old Testament, is especially marvellous.

VI.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Oberlin, O.

—During the last year the American Board commissioned 35 persons as missionaries. In September the Baptist Missionary Union despatched 30 men and women to India, Burmah, and Assam. In October, in Exeter Hall, the London Society said good-by to more than 30 destined to the South Seas, Africa, India, and China. The Scottish Free Church has received voluntary pledges from 64 students to go wherever sent.

—The day of missionary centennials has fairly dawned, the English Baptists leading the way. Next in order, in 1895, will follow the London Society, the Netherlands Society in 1897, the Church Society in 1899, and five years later the great British and Foreign Bible Society. We in the United States must wait yet eighteen years, the Germans until 1921, and the French Protestants until the year following; but after that scarcely a twelvemonth will be without its hundredth missionary anniversary.

—Why cannot such things be in America? The number is quite large and increasing, especially in connection with the English Church Missionary Society, of those who devote their lives to the foreign field and go out at their own charges. Not a few officers of the Society and prominent clergymen are thus represented. Within a few months half a score of such have been appointed. The son of a vice-president is in Japan, whither he conducted a whole band of fellow-missionaries at his own expense. Not that this form of consecration is unknown on this side of the Atlantic, but that it is too seldom seen. With what a thrill one reads an item like this:

“An unusual family party started for China from Brooklyn this month, whose five members are to join the mission of the American Board there. Rev. E. P.

Thwing, D.D., and his wife have given to missions before, both of worldly goods, and that more precious gift, their children; now they accompany their daughter, Miss Gertrude, and their son, Rev. E. W. Thwing, and his wife, to their field of labor.”

—Verily, there be missions and missions. Thus Dr. Cust, in his recent book, “Africa Rediviva,” tells us something about the French “*armed brethren of the Sahara*,” whose business it is to protect missionaries; and he quotes as follows from an orthodox Roman Catholic source concerning ideas and practices which prevail in the Lake Tanganyika region: “The missionary stations are built like forts, and are very strong, and are loopholed all around. At Karema, Colonel Joubert, a soldier in the papal army, has come out to *do the fighting department*. His work is to defend the stations. The plan of operations of the missionaries is to buy from *Arabs, chiefs, parents, or relations* several hundred boys and girls from three to five years old. Every child is taught to work, and is brought up strictly as a Roman Catholic.”

—Rev. Joseph Wolff, a converted Jew, was a famous missionary in the early decades of the century. Of him it is related that when in Jerusalem a Jew inquired why he came. “To preach the Gospel of peace,” replied Wolff. “Peace,” retorted the Jew; “look there at Calvary, where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes He will banish war.” He also narrates: “I once gave a Turk the Gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrine. ‘But,’ said he, ‘you Christians are the greatest hypocrites in the

world.' 'How so?' 'Why, here it is said, "Blessed are the peacemakers," and yet you, more than any others, teach us to make war, and are yourselves the greatest warriors on earth! How can you be so shameless?' "And an unbelieving Hindoo recently alleged with too much truth: "Christendom has a fine moral code, but she shows her real principles in her Armstrong guns and whiskey distilleries, her opium ships and dishonesty."

—The *Independent* held a fine symposium of missionaries a few weeks since to inform its readers of what moral and spiritual stuff native Christians are made; and all were agreed, that while most of the converts were true-hearted and worthy of confidence, some were of uncertain character, and a few were prompted by sordid motives. In other words, they are possessed of human nature, and closely resemble saints in Christian lands. They are yet in spiritual infancy, at least in childhood. Considering their past and their surroundings, they run wonderfully well.

—Shades of the fathers! How utterly un-Pauline it all is, and without precedent in the ministry of the Master. We read these strange things about some of our missionaries: "Mr. Ashe accomplished most of a recent journey to Uganda on a bicycle." "Mr. Holton, in the Madura region, has dropped the time-honored ox-bandy, and on his wheel travels to the out-stations;" and even a young woman in India, being "an accomplished bicyclist," is to make it minister to the Gospel. Still further, Rev. William Chamberlain tells the "old, old story" through the lenses of the magic lantern; and, finally, from this time forward Jerusalem is to be profaned daily by the shriek of the locomotive!!

—In the last year the American Bible Society printed and issued 913,678 copies of the Bible, or parts, which is more than 2 books for every minute of the 313 working days, while by the British and Foreign Bible Society 13,000

copies of the Bible, in whole or in part, were issued every working day.

—There are said to be 3000 spoken languages. The Bible has been translated into about 200 of them, but is accessible to fully two thirds of the human race. The Mandarin Chinese affords communication to 200,000,000 souls; the English to 120,000,000; the Hindustani to 82,000,000; the German to 54,000,000; the Arabic to 50,000,000. The English-speaking people have translated most of the versions that now exist.

—Dr. Downie, of the Telugu Mission, has presented to Brown University a copy of the Mahabaratha, the most sacred book of the Hindoos, next to the Veda. The copy is written by the stilus on palm leaf, in eight volumes, and is complete excepting the seventh volume. It is probably several centuries old; it has been worshipped times without number—in fact every time it was read. The language is Sanscrit, but written in Telugu characters.

—It is estimated that the Presbyterian churches of the world have 4,093,000 members, of whom 1,709,000 are found in North America, 1,436,000 in Great Britain, and 753,000 on the Continent; and, therefore, the Presbyterian population, or adherents, cannot be much less than 20,000,000.

—The number of public kindergartens in this country is over 500, with 35,000 pupils, and of private kindergartens 2500, with 29,000 pupils. A total, then, of 3000, with 64,000 little ones.

—In the St. James' Mission in New York, a choir of 16 little girls represents 8 nationalities: the Polish, Swedish, Danish, Bohemian, Hungarian, German, French, and English.

—Chicago has a Pacific Garden Mission, of which a daily paper affirms that it "ranks with the Jerry McAuley Mission in New York and the McAll Missions in France, and is one of the most remarkable religious works ever con-

ducted in this country. Its auditorium is open 365 nights in the year, and its congregations, composed for the most part of the forlorn, wretched, and vicious, average 300 during the week and 600 on Sunday. The weekly average of persons who profess to have begun a new life is 100."

—All the sisters, including the mother superior, of a Roman Catholic convent in North Dakota are Indians, and the spiritual director is a priest of Mohawk descent.

—This is the record of the Baptist Missionary Union: In the last three years churches organized, 243, or 47 per year. Increased membership, 29,468, or 9822 per year. Work of last year: 417 missionaries baptized 18,549 persons, or 44 each; and the 163,881 members gave for all purposes \$244,359, or \$1.49 each.

—The American Board received during 1891-92 \$794,875, as against \$690,922 the year before. The gain in donations amounted to \$60,634, and a single bequest added \$39,000 to the treasury.

—The Presbyterian Church South sends forth 17 new missionaries this year; during the last ten years has more than doubled the number of its representatives abroad, having now 112 in the field; and has more than trebled the contributions, giving \$130,000 last year.

EUROPE.

Great Britain.—Two "missionaries" from heathen lands are now in England, the one an educated Hindoo Christian woman, Miss Soonderbai Powar, and the other a Chinese of intelligence and able to speak English well, Mr. Cheok Hong Cheong, and both come to assist in the anti-opium campaign, speaking from personal observation of the terrible evils caused to millions of bodies and souls, and imploring the government to suppress the trade in the deadly drug.

—It is a significant fact that the London *Times* appears to be thoroughly

converted to a belief in missions. Recently in its editorial columns appeared an appreciative article upon the work of Moffat, Livingstone, and their associates in South Africa, in which it was affirmed that "we owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. The progress of South Africa has been mainly due to men of Moffat's stamp."

And, after numbering some of their achievements in India, the conclusion is: "After such unique testimony as this we need not attempt to show any more of the progress of the *Divine drama of missionary work* in India. This is a state of things simply inconceivable in an Indian presidency half a century ago. The faithful preaching of the Gospel is slowly but surely effecting a complete transformation in the life of humanity there."

—Great Britain with 35,000,000 people spends as much for intoxicating beverages as the United States with 65,000,000. But her bequests for religious, educational, and charitable purposes, exclusive of Baron Hirsch's benefactions, reached \$15,500,000 as against \$7,000,000 in the United States. Much of this difference is to be accounted for by the large amounts given in that country during the life of the benefactor.

—The various missionary societies sustained by members of the Church of England make use of versions of the Scriptures in 107 languages, and by far the larger portion are supplied, often free of charge, always below cost price, by the British and Foreign Bible Society.

—A single Christian community in India not long since sent to the London Society Rs. 161. 5. 9. (nearly \$50), two gold earrings, and one finger-ring, "the proceeds of a self-denial week, and

token of gratitude for benefits received."

The Continent.—The thirteenth annual report of the Methodist mission work in France, carried on under the direction of Rev. William Gibson, states that the past year has been one of the best in the work of French evangelization. There are now 14 separate stations, and the number of church-members has considerably increased. At Rue Roquépine, the chief chapel belonging to Methodism in Paris, the meetings have been well attended, while at Rouen 19,000 English seamen have been reached in the year.

—The Propaganda Society at Rome reports that during the year 1891 it received 6,694,458 lire. During the preceding twelve months the receipts had been 7,072,811 lire. There has thus been a decrease of 378,354 lire. The sources of last year's gifts were: Europe, 6,031,978; Asia, 7196; Africa, 33,568; America, 609,717; Oceanica, 12,050. France gave 4,084,475 lire, but Italy only 360,000. The lira (Latin *libra*, a pound) is equal to a franc, or about 19 cents.

—The Norwegian Missionary Society (*Det Norske Missionsselskabs*), in its birthplace, Stavanger, celebrated its jubilee July 19th–23d, and with great enthusiasm. The income in 1891 was £25,295, and for the entire fifty years £341,477 (the entire population of Norway is less than 2,000,000). This society has a mission in Natal, with 11 missionaries and about 500 communicants, and one in Madagascar, with 30 missionaries, to whom 8 or 10 more will be soon added, and 32,000 church-members.

—The wealth of the Russian State Church is said to be so great that it could pay the national debt, some \$3,000,000,000, and with no perceptible approach to impoverishment.

—It is a crime in Russia for a Protestant to read the Bible to a member of the Greek Church; it is a crime for a

Russian to give up being orthodox; it is even a crime for a Protestant congregation to allow an orthodox Russian to be present. "When I left Russia," says Mr. Bigelow, in *Harper's Magazine*, "in the fall of 1891, 80 Protestant clergymen were under sentence to Siberia, having been declared parties to the crime of preaching the Gospel."

—If all the plans of the projected removal of the Jews from Russia are carried out according to the scheme recently laid before the Czar by Baron Hirsch, the exodus of the Hebrews will be larger than that of the time of Rameses under the leadership of Moses, and greater than that which took place after the destruction of Jerusalem by Titus.

—The Sultan of Turkey is reported to be sending out a mission to Arabia with the object of distributing to the Arab chiefs a revised version of the Koran. The mollahs in Constantinople are expressing their dissatisfaction with the amended book, which is said not to contain some vital passages of the original text such as these: "God doth not love oppressors;" "He that avengeth a wrong shall not be punished, but only he who doeth violence unrighteously."

—The American College for Girls at Constantinople was founded in 1871, and by funds collected by the Woman's Board. During the last year 141 students were enrolled, of the following nationalities: Armenian, Turkish, Israelite, Greek, Bulgarian, French, German, English, and American. Special courses are given in ancient and modern Armenian and Greek, in Slavic and Bulgarian. The alumnae already number 86, and are scattered from the Euphrates to the Danube.

ASIA.

India.—The census of 1890 reveals the fact that in the government and mission schools 13,000,000 have been taught to read, and this is mainly the work of forty years.

—In some respects Great Britain does magnificently in looking after the material well-being of her Indian subjects. The largest masonry dam in the world has just been completed, and is meant to supply water for Bombay. It is located 70 miles north of that city, its length is 2 miles, its thickness at the bottom is 100 feet, tapering to 16 feet at the top, while its greatest height is 118 feet. The entire contents of the masonry of which it is composed are 32,000,000 cubic feet. From 10,000 to 12,000 men were employed for three and a half years. The basin formed by the dam will contain 100,000,000,000 gallons.

—Not long since we were informed of the discovery in Africa of the ruins of an ancient but long-lost city, and now we are told that buried within the depths of the forest, in the heart of the island of Ceylon, are remains of a city which was 4 miles more in circumference than great Babylon of old. Its walls were 16 miles each way, enclosing an area of 244 square miles. It includes a lake of 6 miles in circumference, with an embankment of stones, higher than the surrounding forest trees, and a spill-water almost as perfect as when first chiselled in the fifth century before Christ. The jungle now over-spreads the sites of royal palaces, and sculptured monuments lie scattered on every side, or are buried a little way beneath the sand.

—Missionaries familiar with native families testify more and more strongly to the appalling destruction of children by opium, it being given to them by even native Christian parents constantly. A notice of the English Government posted about Bombay reads thus: "The right of selling children's [opium] pills has been given to the Bombay Opium Contractors, and such pills can be bought of all the Government Opium Shops in Bombay!"

—Dr. Grundeman states that of all the missions he has seen in India, none is more hopeful nor less adequately

provided for than Gossner's Evangelical Lutheran Mission among the Kols in Chota Nagpore. Caste, so formidable an obstacle to the spread of Christianity elsewhere, forms no particularly great hindrance here, and hence it happens that the field of the Kols is ripe for the harvest; they embrace Christianity in families, in groups of families, in whole village communities. Already 18,173 communicants have been gathered, and adherents to the number of 38,000. And from among these same Kols the Propagation Society has gained 13,288 adherents and 6229 communicants.

—The Bethel Santal Mission reports for the year 1891 Christians in 50 villages, 24 churches, 7 missionaries, 24 native preachers, 8 school-teachers. Patients from 200 different villages were attended at the dispensaries, and 86 converts were baptized. Including 210 children of Christian parents, there are 628 communicants.

Japan.—Bishop Edward Bickersteth has sent to England an urgent appeal for at least 50 more workers. He says that it is impossible for missionaries in Tokio and Osaka to give more than the fringe of their time to direct evangelization, their working days being taken up with questions of management, while in many country districts evangelization is retarded by the distance of the catechists and congregations from the clergymen.

—There are 17 newspapers or magazines now published in the vernacular, 15 of which are exponents of Bible Christianity, 6 being Congregational, 2 Episcopal, 2 Rationalistic or Unitarian, 2 Presbyterian, 2 Methodist, and 1 Friends. They are generally well edited and some are illustrated.

—*Life and Light* for October has an article on Christian schools for girls in this empire. Only 16 years ago the first one was established, in Kobe, but now there are 12 in as many cities, and under the care of 24 Christian women. Although most of them are of very re-

cent origin, and 3 were started so recently as to make graduation as yet impossible, the *alumnæ* already number 221. The Kobe school offers an advanced course of three years, and others have post-graduate classes. A training school for kindergartners has also been opened, as well as one for nurses.

AFRICA.

—Captain Jaques, of the Belgian Anti-Slavery Expedition, tells sickening tales of the doings of the Arab slave-traders in the Lake Tanganyika region. In about four months more than 10,000 Wabembes were carried off to Ujiji to be sold. "The whole region has been converted into a desert, and thousands of corpses are poisoning the air."

—Lake Nyassa is now one of the most prominent and promising of mission centres in Africa. There are 5 missions actively at work, with more than 30 stations; there are on the lake 4 vessels belonging to the Universities' Mission, and 2 steamers and a sailing-vessel belonging to the African Lakes Company. Steam-launches are in preparation for the Scotch missions at Bandawe and Blantyre.

—"The native Congo costume is soon described," writes a missionary, "as it consists only of a waist-cloth, palm-oil, and a kind of red powder smeared over the body, giving it a bright vermilion color. This, of course, easily comes off, of which I once had an amusing proof. I had just painted our mission-house very prettily in white picked out with green, and a number of men, women, boys, and girls came clustering round, bright in their inexpensive costume of paint and palm-oil, and leaned against the doors and walls, leaving everywhere a patch of red. The natives dress their hair in an extraordinary way, giving it the appearance of two horns projecting from the head. The ladies wear brass collars round their necks, which are irremovable. Their wrists and ankles are so weighted with

bracelets that it makes walking difficult. Nearly every child in Central Africa is born a slave. When quite young they are marked with 'tribal cuts,' just as we brand sheep."

ISLANDS OF THE SEA.

—It is twenty years since Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers.

—An English missionary in Singapore was surprised to find the church freshly whitewashed inside and out. Going in he found a Chinaman (a converted prisoner, a printer by trade), who had done this work at his own expense. His natural explanation was, "I did it to thank God."

—The whole New Testament in one of the dialects of New Guinea has now been put through the press by the London Missionary Society.

—From Tahiti and adjacent islands a band of not less than 160 evangelists have gone forth, carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were living in the grossest darkness and superstition.

British Foreign Missions. By Rev. James Johnston, Bolton, England.

Uganda.—While Captain Lugard's despatches completely vindicate his honor as a British soldier in regard to the charges made by the French bishop and priests, they call attention to the differences that have arisen between himself and the Protestants. Of the complaints which Bishop Tucker has sent to England on the part of the Protestants, more will probably be heard on the arrival of the Rev. R. H. Walker, who is supposed to have left Uganda for the coast accompanied by two na-

tive Christians. The complaints have relation to a difference of opinion which sprang up between the missionaries and the Company on details of administration. Meanwhile the question is being asked, What will the missionaries do when the Company evacuates Uganda at the end of the present year? Captain Lugard says they will come away too; but at present there is a strong feeling against the adoption of a policy of "scuttle." Before the Company appeared on the scene the missionaries held their own, and why can they not do so again? It is remarked, however, that, consciously or unconsciously, the Missionary Society, after Bishop Tucker's appeal, has become identified with the Company in the eyes of a good many people both in England and Uganda.

Bishop Smythies in England.—

Since his partial recovery this vigorous leader of the Universities' Mission has awakened much interest in Great Britain on behalf of East Central African mission work. Described as a man of peculiar charm, energy, and wisdom in the good cause, it may not generally be known that he has been consulted by the Emperor of Germany, Lord Salisbury and others, his voice carrying weight as a missionary and a statesman. The bishop has stirred English audiences with the vivid accounts of his 400-mile walks, of the splendid powers of the African natives—so often looked down upon—of their talent for languages, and what faithful clergymen the rescued slaves have become. He speaks of carpenters, stonemasons, etc., who are missionaries and of churches built by natives with only one European to direct.

Wesleyan Methodism at Home and Abroad.—

The following general view embraces the present numerical strength of this influential organization: Great Britain, 424,959 members, with 27,540 on trial; 1581 ministers, with 193 on probation, and 297 supernumeraries. Ireland and Irish missions, 25,553 members,

with 640 on trial; 176 ministers, with 21 on probation, and 34 supernumeraries. Foreign missions, 36,395 members, with 6208 on trial; 235 ministers, with 106 on probation, and 14 supernumeraries. French Conference, 1473 members, with 117 on trial; 33 ministers. South African Conference, 33,523 members, with 12,231 on trial; 183 ministers. West Indian Conference, 47,817 members, with 3284 on trial; 104 ministers. Totals, 569,720 members, with 50,020 on trial; 2222 ministers, with 384 on probation, and 371 supernumeraries.

The New Bishop of Lucknow.—

The Rev. Alfred Clifford, first bishop of the new see of Lucknow, was ordained in 1872, and in 1874 joined the missionary staff in Calcutta, where he toiled some five years, and afterward six or seven years at Krishnagar and elsewhere. He was appointed, in 1885, the Church Missionary Society's secretary for the diocese of Calcutta, and in 1886 the Bishop of Calcutta appointed him one of his chaplains. Just turned forty years of age, he is full of hope for the future of Hindostan. Due in England at an early date, he has written home that he is "able to say with confidence," that during the years he has been connected with Calcutta there has never been a time like the present for men and women coming to the missionaries with earnest inquiries about the Christian religion; and, further, "one, in his experience, in which more are actually offering themselves for baptism, and this does not apply to one class only, but to all classes." He holds that "the long sowing of the seed has not been without result, and that the time of upspringing is approaching." Bishop Clifford, elect, will have the whole of the Northwest Provinces under his charge, an area exceeding 100,000 square miles. The Church Missionary Society is supposed to occupy 15 out of the 49 civil districts of these provinces, but in 7 out of the 15, containing among them ten millions of souls, has only one European mission-

ary and a few native teachers ; and no other society is represented at all in these districts !

The "Joyful News" Mission.—Its headquarters at Rochdale, in Lancashire, this admirable auxiliary is by no means losing its hold on the sympathies of British Methodists. Since its initiation eight years ago, no less than £29,000 have been contributed to the funds. An earnest appeal is now being made for 200 evangelists, chiefly for the foreign field, and toward this movement the Rev. Thomas Champness, the founder, devotes £600. Mrs. Argent, whose son, an agent of the *Joyful News* Mission, was murdered in the fanatical outbreak among the Chinese of Wusueh, has received from the Chinese Government the sum of £925 as compensation, and has handed over the *entire amount* to the mission for the promotion of the Gospel in China.

The report of the Wesleyan Mission in the Wuchang district, China, just issued, shows that in twenty-five years the missionaries have increased from 3 to 10, native catechists now number 13, local preachers 4, church-members 521, attendants at public worship 737, and day scholars 289. The teachers are native Christians, superintended by the missionaries. With the opening up of South Central Africa, the Society some months ago sent one of its most experienced men to establish a mission in Mashonaland, and soon several native ministers will follow.

The Hausa Association.—A misapprehension of the objects of this movement has been followed by hostile criticism in France, because it was founded in memory of a noble missionary, the Rev. J. A. Robinson, and the fact that two archbishops and several bishops are on the committee. An attempt is being made to prove that the main purpose of the Association is the conversion of the Hausa countries on the Middle Niger, and it is alleged that any systematic and widespread endeavor of this kind would rouse the

fanatical spirit of the Arabs, and might lead to a religious war, with serious consequences to the Niger Company and also to France, whose interests in and about the Soudan are so great. The missionary prestige of Cardinal Lavigerie is being quoted, and his opinion in deprecation of converting the Arabs by the usual missionary methods. But the fact is that the organization in question is not a mere missionary auxiliary, but is rather a scientific undertaking established to encourage the study of the Hausa language and people. Undoubtedly the translation of the Scriptures will aid the work of the Church Missionary Society ; but with such names as Lord Aberdare, Sir George Taubman-Goldie, Major Darwin, M.P., Mr. Francis Galton, and Dr. Parke on the committee, there is an adequate guarantee that no countenance will be given to anything calculated to arouse Arab fanaticism in the wide-reaching Central Soudan.

Monthly Bulletin.

—The recent meeting, in Chicago, of the American Board of Commissioners for Foreign Missions brings once more to mind and emphasizes the fact, that this, the oldest of missionary societies in the New World, is also one of the most important in Christendom, and whether we regard its income (\$841,569), the number of its representatives abroad (534 sent from the United States, and 2600 native laborers), or the quality and magnitude of the results achieved (40,333 in its churches, and 3516 added during the last year, and 47,330 in its schools). Its toilers are found in four missions in the Turkish Empire, where almost one third of its funds are expended and one third of its fruits are gathered ; in three missions in China ; in Japan ; in three missions in India ; in three missions in Africa ; in three missions in papal lands, Austria, Spain, and Mexico ; and in Micronesia. It is estimated that 120,000,000 of needy souls are committed to the care of the

denomination which sustains this Society, a population equal to that of the Roman Empire in its palmiest days! The worst of the troubles through which the Board has been passing in recent years seems to be passed, and it is to be hoped that the "shock" received

"Is of the wave, and not the rock."

About the only ground for solicitude is found in the unseemly fact that so large a fraction of the income (\$249,778) is derived from legacies.

—This is linking the old with the new in a way most impressive. It is said that a descendant of Columbus is to start the machinery at the World's Fair. The aged man cannot undertake so long a journey, but, touching an electric button which connects with one of the ocean cables, and that again with the immense enginery in the fair buildings at Chicago, the wheels will be set in motion.

—The wife of the Korean ambassador to the United States has lately become a convert to Christianity, and has joined the Southern Presbyterian Church.

—At the Ninth Annual Convention of the Christian Alliance, held in New York, \$30,000 were collected for its work. Within three months \$100,000 have been received, and over 100 missionaries have been sent from the training college during the past year to almost all the lands beyond the seas.

—The mission band of the Lutheran Church of Pottsville, Pa., has contributed \$20 for a prayer house in India. This makes the fifth prayer house provided for by this band.

—Eleven French Canadian Roman Catholics have recently been received into the Protestant faith, at Maskinonge, Quebec, by the Rev. A. L. Therrien, and formed by him into a Baptist congregation. This exodus from Romanism is owing to the tyrannical conduct of a priest, who wished to compel

the people to leave a place of worship they had erected for themselves.

Europe.—According to the *Guild Life and Work* of the Church of Scotland the guild movement is bearing fruit which will gratify the friends of missions. Its two latest members to enter on the missionary field are Mr. Charles Scott, who will be missionary engineer (in connection with the Blantyre Mission) of the new steamer about to be placed on the Shiré River, with whom Mr. John M'Killop, secretary of the Govan branch, will probably be associated.

—The Methodists have come into possession of a fine site in the city of Rome, on the same street as the King's Palace and the Government buildings, and hope soon to have there a large and commodious building, containing a church, a college, a theological seminary, residences for the faculty, and a printing department. One man, the Rev. G. A. Reeder, of Ohio, will give \$10,000.

—Russia has finally decided to permit the importation of the Bible free of duty, when printed in any other language than Russian; but no translation of the Scriptures in that language may be circulated within the confines of the empire and its dependencies unless printed by the authority of the Holy Synod.

Asia.—Rev. S. M. Zwemer, one of its missionaries, says that the new American Mission now working Arabia is likely soon to locate a station at Muscat. This place, on the eastern coast of Arabia, is the main centre from which the Zanzibar Arabs have come, and it has often been a matter of earnest desire with the friends of African missions that the Gospel should be carried to the original home of those who have done and are still doing such infinite damage in East Africa.

—Dr. Pentecost is authority for the statement that in India 2500 persons are baptized every month.

—A Bengalese young woman, Miss Dass, having been converted to Christianity through the instrumentality of the Welsh Calvinistic Methodist missionaries, has decided to go to England to take a course of medical training, after which she intends returning to India to labor among her people.

—Adjutant Abdul Aziz, a convert from Mohammedanism, is now in charge of the social work of the Salvation Army at Bombay. Two native female officers have started under him a work for women.

—Seven poor men from four different congregations belonging to the American Madura Mission, all related to one another, united with their pastor in spending eight days together in a retreat in order to study the Bible and fit themselves for telling to their people the story of the Cross. And all the expenses of this retreat were borne by themselves.

—How vast the field, and how few the laborers! Take a single example. The Marathi Mission covers an area with a population of over 3,286,000, distributed in 30 towns and 3570 villages. The entire number of missionaries, men and women, engaged in effort in their behalf, is 33, residing at 8 different stations, while the number of native agents of all classes amounts to 351, residing at the mission stations and at 118 out-stations.

—In the Pgho Karen School, at Bassein, Burmah, a “do without” band has been organized, and 100 of the pupils have joined it. All the members pledge themselves to do without something each month. The savings are to be devoted to some religious object. In the month of July, rupees 36 were thus realized. The efforts to fix Christian responsibility in the hearts of Burmese disciples are meeting with encouraging success.

—All authorities say that Peking, the present capital of China, and Nanking, the ancient capital, are hardly half so

large as they were a hundred years ago. They show all the symptoms of decay. The more enterprising and energetic individuals are found now in the seaports, that offer a marked contrast to the more conservative and literary communities of the interior.

—The Rev. W. A. Wills writes as follows from Chouping, Shantung :

“Last Sunday I had the great joy of baptizing 30 at Shên-ma-chuang, in the county of Chih-chuan, 6 women, 3 boys from our school there, aged eleven, fourteen, and sixteen years respectively, the others ranging from twenty-one years to seventy-six. These converts have been busy several weeks preparing the baptistery, and enlarging and renovating the chapel in their spare time. In the afternoon we commemorated the Lord’s Supper, when 11 of the number, living some eight miles from this village, were formed into a little church.”

Africa.—The Khedive of Egypt has given \$150 to the British and Foreign Sailors’ Society.

—Since 1885 the Congo Free State has enjoyed the most substantial benefits of the Postal Union. That is, for five cents per half ounce the inhabitants thereof may communicate with the whole civilized world ; and they appreciate the privilege, for the number of pieces of mail despatched to and from the Congo in 1886 was 33,140 ; the number in 1890 was 74,988.

—Rev. P. Frederickson writes from Kinjila station, Congo Mission : “We have now 22 baptized, all young men from eleven to twenty years of age, and none of them are ashamed to tell that Jesus has saved them and that they love Him. I hope they will all be evangelists.”

—Bishop Taylor evidently counts not himself to have apprehended, but continues to reach forth and press on. Not content with laying foundations in India, in South America, and on the Congo, he now sounds a ringing call for an advance into Mashonaland.

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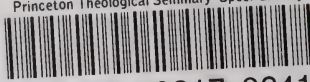
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